
THE
EPI TAPH

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The dead Mans real Speech.

A
**F U N E R A L
S E R M O N**

Preached on *Hebr. xi. 4.*

Upon the 29th day of *April*, 1672.

TOGETHER WITH

A brief of the Life, Dignities,
Benefactions, Principal Actions,
and Sufferings; and of the death of the
said late Lord Bishop of *DURHAM*.

Published (upon earnest Request)

By *Isaac Basire* D. D. CHAPLAIN in
ORDINARY to his MAJESTY, and
ARCH-DEACON of NORTHUMBERLAND.

L O N D O N,

Printed by E. T. and R. H. for *James Collins*;
at the *Kings Arms* in *Ludgate-street*, 1673.

The Great Western Railway

THE GREAT WESTERN RAILWAY
STATION

Upon the 1st day of May 1863
your petition was read

A Bill of the Great Western Railway
Company for the purpose of
amending the Statute in that behalf
made

1673
8314

Enacted (by the Great Western Railway
Company) in the 25th year of the
said Queen's Majesty's said Majesty's
said Majesty's said Majesty's

THE GREAT WESTERN RAILWAY
COMPANY

McLeish 12. 16. 30 7/2 (2472)



TO THE
Christian Reader.

THis untimely Conception might have proved an Abortive, or if born, a Benoni, to the Parent then in sore Travel, through sickness, both in the Preparation deperated, as also in the present Production; being at the earnest intreaty of the Noble Relations of our Lord Bishop deceased, now pressed unto the Press. When this was delivered, vivâ voce, out of a due Regard to the Solemn Confluence of so many Worthy Persons, (for some of them came from far) as also out of a respect to the day, then far spent, I did purposely contract my Meditations, and express them then, under the Ancient

Gen. 35.
18.

McLeish 12. 16. 30 5/- (b. 17)

To the Christian Reader.

Canonical measure of an * Hour :
*Esteeming it a point of Commendable
 Prudence, and also of plausible Thrift
 to boote, on such Solemn Occasions, to
 shorten the double pains both of the
 Speaker, and of the Hearers.*

* Νῦν δὲ
 ἀγαθὰ δι-
 ποιοῦναι πε-
 πονηκότες
 ὑμεῖς. S.
 Basil. Ho-
 mil. xxiii.

Κθὲς οἷς ἡ πτωχότης καὶ Νικητὸν Ἰακώβου — ἔτι καὶ πρὸς τὸ
 πρὸς τὸ λόγον, καὶ τὸ ὅσον, καὶ ἐπιλεγόμενον, οὗ ἡ ἀρετὴ
 εὐνοήματα — Idem S. Basil. Homil. x. in Psalm. xiv.

*Non adhaerendum rebus secularibus (C. 10.) Concionator non
 ultra Horam, ne fastidium pariat auditoribus; Canon Hunga-
 ricus, &c.*

*But since the delivery, being desi-
 red, as by sundry Worthy Relations of
 the deceased, so at the request of my
 Friend, the Honest and Industrious
 Book-seller, I have been perswaded to
 enlarge the Sermon, with the Addi-
 tion of a Brief of the Life of the de-
 ceased Prelate; and so my Brooke is
 become a River, I wish it may not
 prove a Sea, to deter the Reader from
 launching out into it : For the mat-
 ter of Right done to the dead in
 General, I refer my self to Gods Word :
 For the matter of Fact in particular
 concerning the Person of the deceased,
 I Report my self to their Report, whose
 Information*

Ecclef. 24.
 31.

To the Christian Reader.

Information I have diligently, and severally desired, and faithfully delivered here, relying upon their verity, confirmed by the Authority of our late Lord Bishops Last Will in English, which should be Sacred. My honest Request to the Christian Reader is only for the same Candour in the Reading, as was intended by me in the Writing.

All which commending to God for a Blessing, I take leave, Praying in K. Davids words; That God would spare me a little, that I may recover my strength before I go hence and be no more seen.

Psal. 39.
15.

A M E N.

Imprimatur,

Imprimatur,

The. Tomkins R. R^{mo} in Christo
Patri ac Domino D^{no} *Gil-*
berto Divinâ Providentiâ
Archi-Episc. *Cant.* à Sacris
Domesticis.

Ex Aedibus
Lambethanis
Feb. 10.
1672.

E R R A T A.

P Ag. 6. lin. 1. deest *but* before *upon*, & l. 2. an bef. uniform.
& l. 14. in comparison of eternity, after *span long*. & l.
ult. and felicity, after *innocence*. p. 8. l. 12. for *how* read
which way. p. 9. l. 5. dele comma after *Stature*. p. 24. l. 25. r.
the Holy. p. 37. l. 4. phrase it in. p. 42. Marg. for *Covarr-*
vus r. *Covarruvius*. p. 43. l. 4. r. *Calligraphy*. p. 50. l. 11. r.
domestical. p. 54. Marg. ad lin. 11. r. *Constantinopol*. p. 57. l.
2. add *be* before *much*. p. 59. l. 29. after *teaching* add *them*.
p. 70. l. 13. after *thrive* add *ibe*. p. 71. l. 16. r. *Proprietary*. p.
85. l. 15. after *Character* add *Conscience*. p. 92. l. 13. r. *Bruma*.
p. 93. l. 22. for *with* r. *of*. p. 97. Marg. r. *Switzerland*. p. 110.
l. ult. for *still* r. *yet*. p. 118. after the Latin Will dele *Vid. J.*
Will. &c. p. 119. before *Our help*, insert, *The Translation of the*
Latin Will. p. 121. l. 12. for *shading* r. *shadowing*.

The



THE
Dead Man's
REAL SPEECH.

Hebr. 11. 4.

—*By it, he, being dead, yet
speaketh.*



Now you not that a great 2 Sam. 31
man is slain in Israel? This 38.
was David's noble Epi-
taph over Abner, though
his Rebel: and how
much more may this be our Just Pre-
face to this solemn Funeral (to be
sure) over a better Man than was
Abner? Therefore in King David's
B words

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words I may truly say again, *Know you not that a great Man is now slain in our Israel?* A great Man indeed, as shall appear before we take our Final Leave of him: We may be sure greater than *Abner*, not only in his State, but, which is the crown of all true greatness, in his Graces and Beneficence; in this indeed, and in truth, greater than *Abner*: yet *Abner* was a great man, for he was a General in the Field; (but on the wrong side, the Rebels side:) Our great man a General not only in the Field*, but, which is much more, a General in this Church, I mean, his Diocess (a great one) and in both these great Capacities constantly Loyal, *ad Exemplum*: And yet, as high as this great man was so lately, behold how low he is laid down now, who yet must be laid down lower, as you shall see by and by. Such Spectacles of Mortality ought to be to us Survivours *tot Specula*, so many true

* The Lord Bishop of Durham is Lieutenant General of this County, as *ab Anti-quo ex Officio*, so, *ex abundantia per Mandatum*, by the Kings gracious Commission, *cumulative* and so still under the King, (who is always the Sovereign of all Estates in his Realms.

Looking.

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Looking-glasses, wherein whatever our *Artificial* Looking-glasses may flatter us, with what our living faces seem to be now, this *Natural* Looking-glass tells us plainly, to our faces, what all our dead faces shall be, must be then (God knows how soon:) *He being Dead, yet speaketh* out Mortality to us all; so many Funerals, so many Warning-pieces to us all to prepare for our last and greatest Issue.

This, in the Judgment of the wise man, is the best use we can make of ^{Eccles. 7^e} 2.
our Access to *the House of Mourning*, such as this house is at present; therefore the Living should lay it to his Heart, which that we may all do:

Let us pray with the Spirit, and in the words of King David: *O teach us to number our days that we may apply our hearts unto wisdom.* ^{Psal. 90^e 12.}

Ye shall further pray for Christ's ^{Can. 55;} Holy Catholick Church, &c.

Hebr. 11. 4.

Hebr. 11.

Hebr. 6. 12.

THe *Scope* of this Text (which must be the *Aim* of the Sermon) is this, to stir up all the faithful living to imitate the faithful that are dead; whereof this Chapter is the sacred Roll upon the Divine Records, down from *Abel* unto the Patriarchs, the Judges, the Kings, the Prophets, &c. that is, that we should endeavour to *become the followers of them who through faith and patience inherit the promises.*

The Text is short, but the Lesson is long (that is) to live so now, as we may die well at last, and, by our good works, speak when we are dead.

The Parts are two, which do express two States of Man.

1. The state of Death, [*He being dead*] which is the privation of the life of nature common to all men, (on which frail life most men doat so much, because they have no care for, nor hope of a better life.)

2. The state of a Life after Death,
that

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that is, the Life of Glory, implied in these words [*He speaketh*] for Speech is the evidence of a living man : *Ergo Abel* though dead in the Body, yet is still alive in the Spirit.

The *first* is a Corrosive to the state of Nature, but the

Second comes in as a Cordial to all those who are in the state of Grace.

This Text appears much like the Israelites Guide in the Wilderness ;

'twas a *Cloud*, and that no ordinary Cloud, but such a Cloud as was *Dark* Exod. 14.
20. wth
Hebr. 12.

on the one side, and *Light* on the other side, *dark* towards the *Egyptians*,

but *Light* towards the *Israelites* :

Even so is *Death*, dark and sad to the

Unbelievers and Impenitent, but

lightsome and welcome to all true

Penitents and Believers.

I. To begin with the first, *The state of Death*; Man in the state of Innocency was created capable of three Lives; the Life Corporal, Life Spiritual, and Life Eternal.

The first is *the Life of Nature*, a Transitory Life.

The second is *the Life of Grace*, a

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Life permanent upon condition of perseverance in uniform obedience to God.

Ephes. 4.
18.

The third is *Life Eternal*, the *Life of Glory*, the *Life of the Saints Triumphant*, of the *Elect Angels*, yea the *Life of God himself*, and therefore a *Life immutable, interminable*:

Psal. 39. 5.

2. Two of these three *Lives* [the *Life natural and spiritual*] man had then in present *possession*, and the third in a sure *reversion* after the expiration of but one *Life*, and that a short one too, but a span long; this present life is no more, by King *David's* just measure; *Behold thou hast made my days, as it were a span long.*

Gen. 2.
17.

3. Man by his *Apostasie* from God, through the first original sin of willful incogitancy, and through pride, did soon deprive himself of all these three *Lives* at once, and so according to the just sentence of God, pronounced upon man aforehand (for a fair warning) *Morte moriêris*, *Thou shalt die the Death*, man was justly precipitated from that high state of *Innocence* into the base and damnable

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ble state of sin and misery, whereby every man, none excepted, (but the God and man Christ Jesus) is now by original sin become subject to a three-fold Death, First, *Corporal*, Secondly, *Spiritual*, and thirdly (without Repentance) *Eternal*.

The first is *Death Corporal*, which is a total (but not final) separation of the Soul from the Body [the sad Real Text before our Eyes.]

The second is *Death Spiritual*, a far worse kind of death, a state of sin, which is a separation of the soul from the Grace and Favour of God which is life it self, without which we are all by nature, *dead in trespasses and sins*, *Children of wrath*, no better. Psal. 30. 5.
Ephes. 2. 1.

The third and worst of all, is *Death Eternal*, and therefore called in Holy Scripture, *The great Death*, *the second Death*; because it is a final, total and eternal separation of both Soul and Body, from the Glorious Presence, Beatifical Vision, and admirable and unspeakable Fruition of God himself; whom as to serve here on Earth is the *Life of Grace*, so

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to enjoy in Heaven is the *Life of Glory*, which is life everlasting.

4. The first of these three [*Death Temporal*] none of us can avoid; die we must, die we shall, God prepare us all for it: But as the thing, *Death*, is certain for the matter, so for the manner, *how* we shall die, in, or out of our wits, as in Frenzies, &c. *where* we shall die, amongst Friends or amongst Foes; *when* we shall die, whether in youth or in old Age; how we shall die, whether by a suddain, violent, or painful *Death* (which God in mercy avert from us all) none of us all knows: and therefore our best course is, while we may (by a lively faith, timely repentance, and real amendment of life) to prepare for *Death*; * and then come *Death* in what shape it will, and welcome, we shall not die unprepared. Yet it concerns us all frequently and seriously to think of these great *Quatuor novissima* [*Death, Judgment, Heaven and Hell.*] 'Tis *Moses* his passionate wish; *O that they were wise, that they understood this, that they would consider*

* *St. Aug. de Discipl. cap. 2. non potest male mori qui bene vixerit, Audeo dicere, non potest male mori qui bene vixerit. Deut. 32. 29.*

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der their latter end : Since 'tis ap- Hebr. 9.
pointed for all men once to die, and 27.
after that comes Judgment. The Vul-
gar Translation renders it *statutum*
est, Death is an universal Statute,
Law to all mankind; and so it is both
for authority of coaction, and cer-
tainty of execution, for it is ground-
ed upon two of the greatest Attri-
butes of God, which are,

First, *God's infallible Truth*; for the
Commination was directed unto man,
and that also in mercy, to forewarn
him that he might not sin.

Secondly, *God's exact Justice*,
which requires the execution of the
Divine Sentence, to be done upon
the same nature that had sinned.
Man did sin, therefore man must suf-
fer, that is, man must die; and be-
cause the first man *Adam* was the O-
riginal Root, and General Repre-
sentative of all mankind (*Adam's off-*
spring) therefore all men must die
(pray God we all may die well) or if
they live to the end of the world,
yet they must suffer a *Change* at the
least, at the last, which Change what-

1 Cor. 15.
51.

ever

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Gen. 5. 5.

ever it be, (for 'tis a Mystery) will be equivalent to a Death, so that there lies an universal necessity to undergo a Death, some kind of Death. In the Antient Register of the *Macrobii*, those long liv'd Patriarchs, *Adam* liv'd 930 years, and he died; *Methuselah*, the longest liver of all Mankind, lived 969 years, and he died, &c. that is the burthen song of them all: Neither *Methuselah* the antientest, nor *Sampson* the strongest, nor *Solomon* the wisest of men, could exempt themselves from the fatal necessity of Death. *Seneca* himself, though but a Heathen Philosopher, being ignorant of the original cause of Death; yet observing the generality of the event of Death, drew his Topick of Consolation to his Friend *Polybius*, sad for the Death of his Brother, from this necessity of Death: But God be thanked, we Christians have better Topicks of Comfort for the Death of our Christian Friends, past, or our own Death a coming, by opposing, through Faith, against the terrour of our Dissolution

on

on by Death, the consideration of our admirable and comfortable conjunction with Christ our Head after Death. This glorious state is by St. Paul styled *the manifestation of the Sons of God*, for which, by a natural instinct, *the whole Creation groaneth with an earnest expectation of the accomplishment*: The word in the Original is very significant [*ἀποκαρρυσθῆναι*] which betokens *the looking for some Person or thing with lifting up of the Head*, or stretching out their Necks with earnest intention and observation to see when the person or thing looked for shall appear; as a poor Prisoner condemned looks out at the Grates for a gracious Pardon: And if the Creatures inanimate, &c. do so earnestly pant for the Final Redemption of the Sons of God, how much more we being the Parties principally concerned? This made St. Paul as it were with hoised-up sails of Hope and Desire (the Affections of his Soul) to long *to be dissolved and to be with Christ*. The Original imports to loosen, or to launch forth, as

Rom. 8.
19.

Phil. 1. 21.
ἀναλῦσαι.

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a Ship from a Forreign Port for a happy voyage towards her wished for Haven at home.

5. I have so much Christian charity for the surviving noble Relations of the Great man deceased, as to believe that, if they could, with their wishes and tears, waft him over back from Heaven to labour again on Earth, they would not do it, if they loved him indeed, and not rather themselves. 'Tis an excellent observation of *Isidore Pelusota* (he lived above 1200. years ago) who commenting on these words of our Saviour's compassion for *Lazarus* expressed by his tears, that it was not at the Death of *Lazarus*, but that it was at his Resurrection that *Jesus wept*, a real demonstration of his Humanity both natural and moral: This Father's note upon that difference is this, That our Saviour Christ's Love towards *Lazarus* was a *Rational Love*, yea, a *Divine Love*, not as Ours towards our dead Friends too too oft, too *carnal* or *natural*, or at the best a *humane love*, if not a self-love, we
wish

John 11.
35.

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wish them alive for our own ends. True it is, that 'tis very lawful, and also very fit to pay our deceased Friends their due Tribute of Grief, and to let Nature have her course, lest we should seem or appear without natural affection; but provided always that the Current of Nature do not overflow the Banks of Reason, much more the Banks of Religion settled by St. Paul, who would not have Christians to be sorry for their deceased Friends, as others who have no hope: For there is a lively hope of a joyful meeting again in the state of Glory, if we in the state of Grace do follow the Saints deceased. Upon this consideration is worth the observing the different manner of mourning of Joseph for his Father Jacob, his dear and near Relation, for Joseph mourned seven days only, and of the Egyptians mourning seventy days for the same Jacob, a stranger to them. The reason of the difference is, because the Egyptians were unbelievers, but Joseph was a Believer of the Resurrection, and of a glorious

Rom. 1.

31.

258201.

1 Thes. 4.

13.

Genes. 50.

3.10.

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glorious meeting once again with his deceased Father, from thenceforth never to be separated. This Posie of sacred Meditations I do now present to the Noble Relations of the deceased; desiring them to accept this offer, and to use it as a *Spiritual Handkerchief*, to wipe off, if not drain the Spring of Tears for this their deceased support,

6. Mean-while our main care must be not to forfeit that glorious meeting by a course of life contrary to the good example of the Saints departed, but instantly to resolve, earnestly to study, constantly to endeavour to live well, that is to say, *To make the Will of God the Rule of our Life*, and the *Honour of God the End of our Life*: *This is to live unto the Lord*, that is, in *Subjection* unto him; and then we may be sure to die in the Lord, that is, under his *Protection*, both of Body and Soul for evermore.

Rom. 14.
7, 8.

7. You may be pleased to remember that our Text was two faced, and therefore we compared it to the Israelites Guide through the Wilderness,

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ness, *a Cloud*: we are now past the dark side of it, Death, [*He being Dead*] we must now face about and chearfully behold the bright side of the cloud, wherein the *Dead speaketh*; and here we have

- { 1. The Speaker, *He*
- { 2. The Speech implied, *He speaketh*
- { 3. The time expressed, *Yet*, that is, after Death: [*He being Dead yet speaketh*]

8. First, *the Speaker is Abel* *, whose * אַבֶּל name bears mankind's universal *Motto* in the Holy Tongue, that is, *Vanity*: Eccles. i. 2 for when all is done, *Vanity of Vanities*, *all is Vanity*: until *the Spirit of* Eccles. i. 2: 7. *man return to God who gave it*: till then, whatever *Pride* may prompt vain man, verily *every man living*, in Psal. 39: *his best estate*, is altogether *vanity*, 7. *Selah!*

Secondly, For *his Trade*, he was an *Heardsman*, for he offered to God the best of his *Flock*, in due *Homage*, and as a *Figure of that Lamb of God*, which

John 1.
29.

Gen. 3 15.

Iren. E-
piph. Chry-
sost. Augu-
stin. &c.

which was to come to take away the sins of the World: no doubt he was well instructed by his Parents *Adam* and *Eve*, of whose Conversion and Salvation to doubt, (since the promise of *the Blessed Seed* preached unto them by Almighty God himself after their fall, and which we must in reason suppose was apprehended and applied by them to themselves through Faith, lest God's preaching should prove vain: such a suspicion, or doubt of their eternal state) were in us their Posterity an odious want of charity, and against the Current of the *Antient Fathers*, who give for it this probable reason, That God did expressly curse the Serpent and the Earth, but God did not at all curse either *Adam* or *Eve*; but contrary-wise God in mercy did bestow upon *Adam* and *Eve* the original and fundamental blessing of the Promised Seed, *the Messiah* which is *Christ Jesus* our Lord and Saviour, in whom all *Adam* and *Eve's* Posterity should be blessed; and therefore they are not to be concluded within the number

ber of the damned crew, upon whom shall be pronounced that dreadful final sentence of *Ite, maledicti: Go ye cursed.* As a clear evidence of *Adam* and *Eve's* Faith, we produce their Works, namely the Godly Education of their Children, *Cain* and *Abel*, in God's true Religion, to offer corporal sacrifices, &c. with a spiritual reference, and therefore with faith in the only expiatory and satisfactory sacrifice to be performed in *the fulness of time* by the person of the *Messiah, the second Adam*, for the saving of mankind, as the *first Adam* was in the damning of mankind; both the *Adams* being *publick Representatives* of all mankind, as the first in the Fall, so the second in the Resurrection.

Mat. 23.

41.

Galat. 4. 4.

9. This just Apology for our first Parents, *Adam* & *Eve*, I thought it my filial duty to offer unto all mankind, *Adam's* off-spring, once for all to stop the mouths of censorious Children unmindful of their original duty, and of the Rule *Parentum Mores non sunt Arguendi: Shem* and *Japhet* were

Genes. 9.

22, 23.

C

blest

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blesed for turning away their faces from their Father's nakedness, but wicked *Cham* was, for outfacing it, cursed with a grievous curse*.

* This
Curse

sticks to this day (above 4000 years) as a foul brand upon *Cham* in his cursed Posterity, for the *Egyptians* and *Ethiopians* or *Blackamoors* are the Descendants of cursed *Cham* [*Lexic. Geographic. Ferrarii ad vocem Aethiopiam. Sam. Bochart. geographia sacra parte 1. lib. 4. cap. 1.*] A People of all Nations most inconvertible, even to a Prophets Proverb [*Jerem. 13. 23.*] *Can the Ethiopian change his skin &c.* A standing dreadful Monument, and a thundering Warning-piece to all such young *Chams*, as dare to disgrace their Parents privately, or rebel against them publickly.

Verf. 4.

10. 'Tis very observable that God had respect unto *Abel* first, and then to his sacrifice, to intimate that God first accepts *the Person*, and then his service, for *Abel* offered by Faith, but *Cain* without Faith, for want of which God rejected the person of *Cain* (though the Elder Brother) and consequently his sacrifice.

Hence observe, that *two men may come and worship God with the same kind of outward worship; and yet differ much in the inward manner, and success of their service to God: Witness Cain and Abel in the Old Testament, and the Publican and the Pharisee*

Luke 18.

rise in the New. For the true Religion is chiefly inward for the substance, and not only outward for the circumstance and ceremony; the Religion of too many, I had almost said, of most formal Professors now a days; an *Artificial Religion*, as being moved chiefly, if not only, by outward Respects and Objects, without any inward Life, the want of which did make a wide difference betwixt *Cain* and *Abel*, the Speaker here, from whom to pass unto his Speech, we shall interpret it by a three fold Exposition.

- I. *Grammatical.*
- II. *Doctrinal.*
- III. *Moral.*

II. As to the *Grammatical Exposition*, I am not ignorant that the word [*λαλᾷται*] in the Original may be *verbum medium*, and so may be translated either in the *passive sence* [*he is spoken of*] as some few Interpreters have rendred it, or in the *active sence*, to which I am rather carried by the

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Syriack,
Vulgar,
Æthio-
pick,
Arabick,
French,
English,
German,
Italian.

Clem. Alex.
Chrysost.
Vatablus,
Zegerus,
Grotius,
Tena.

clear and strong current of almost all Interpreters *, and the Harmony of eight Translations both Antient and Modern, who all render it actively, *He speaketh*. This Translation is confirmed by a clear Parallel (*Hebr. 12. 24.*) where comparison being made betwixt the precious blood of *Jesus Christ* and that of *Abel*, 'tis expressed in the active sence [*λαλῶντι.*] Not in the passive, that the blood of sprinkling is better spoken of, but in the active that it *speaketh* better things than that of *Abel*. Ergo, *Abel* being dead, yet *speaketh*, *quod erat demonstrandum*: Enough of the Grammatical Exposition.

12. We pass now to the Doctrinal Exposition. The Doctrine is this, *That for the godly there is a life after this life, for Abel being dead yet speaketh*, but we know that dead men are speechless, and that speech is both a sign and an action of life, *Abel* is not absolutely dead, though dead in part, he still lives. We enlarge the instance from righteous *Abel* unto all the faithful; the total sum is this, That

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That *though good men die, yet their good deeds die not*; but they survive, and that in both Worlds.

First, In this world to their due praise (for *their own good works praise them in the gates.*) Prov. 31. 31.

Secondly, They live in the next world by their Reward and Coronation, for *their works do follow them*: Revel. 14, 13.
So many good works, so many living Tongues of good men after Death; who are therefore styled in the Holy Gospel, *The Children of the Resurrection*: and again, *Abel still lives unto men*, Luke 20, 38.
in the memory of all good men, for to such *the memory of the just shall be blessed*, and the memory of their virtues Prov. 10, 7.
calls for both our *Commemoration* and *Imitation* of them, which leads me to the third point propounded, which was the *Moral Exposition*.

13. For I suppose none that hear this, are so gross of understanding, as to imagine a *Vocal Speech* of the Dead, which would be a miracle, but a *Speech Analogical*, by such a Figure as the *Heavens speak when they declare the Glory of God*. Psalm. 19.

The parallel

Q 3

of

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of St. *Chrysostom* upon the Speech of *Abel*, our speaker in the Text: the Father, after his wonted Rhetorick, amplifies it thus; *If Abel had a thousand voyces when he was alive, he hath many more, now he is dead, speaking to our admiration and imitation. But though the Dead Man's Speech be no vocal speech, yet it is and will be a real speech for our conversion or condemnation to the end of the world: for Abel being dead, yet speaketh.*

First, *He speaketh* by his *Repentance* implied in his sacrifice, not only for *Homage*, due by all rational creatures, whether Angels or men, unto God their Creator, but also as a *tacit confession of sin* to be expiated by the All-sufficient sacrifice of the promised blessed seed, the Messiah to come, and so *Abel being dead, yet speaketh*, and was by his *typical sacrifice* the first Prophet of the Old Testament. The good examples of holy men are *standing real sermons*: For there are two ways of preaching, by word, or deed: The first is good, the latter

is better, but both are best.

Secondly, *Abel being dead, yet speaketh by his faith* expressed here in the Text, which faith is a never-dying Preacher to all Ages of the Church, because it assureth all the faithful (such as was *Abel*) of both God's regard and reward of all his true Servants, *who follow Abel's faith.* Hebr. 11.

Thirdly, *Abel being dead yet speaketh by his works of Righteous-* James 11.
ness, the necessary and best evidences 18.

of a lively faith, for which *Abel* stands *canonized* by God's own appro- Hebr. 11.
bation and acceptance, First of his 4.

person, that he was righteous, and then of his *performance*, his sacrifice:

Therefore *Abel* is inrolled with *E-*
noch (*vers. 5.*) for his Communion of

Faith, Godliness, and Happiness, by which both *Enoch* and *Abel* pleased

God. The Jewish *Rabbins*, and Theodoti-
sundry Christian Interpreters offer as an. Theo-
a tradition this sign of God's accept- phyl. 5 A-
ance of the sacrifice of *Abel*, to wit, lii.

by *sendng Fire from Heaven* (as upon Lev. 9. 24.
Aaron's and upon *Solomon's* and up- 2 Canon.
on *Eliab's sacrifice*) which kindled the 7. 1.
Kings

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Cornel.
Bertram,

sacrifice of *Abel* the younger Brother, and not that of *Cain*, who was the elder Brother. Some Interpreters think that this acceptance of *Abel's* sacrifice was a designation of *Abel*, the younger Brother, to the Priesthood before *Cain* the elder Brother, and that these were the occasion of *Cain's* envy, and his envy the cause of *Abel's* murder. By the way, 'tis worthy our observation that all that come to worship God are either *Abels* or *Cains*, that is, they come with faith or without faith, and they speed accordingly.

Fourthly and lastly, *Abel being dead yet speaketh*, as in *his Life* by his Actions, so *at his Death* by his patience and passion; for as *St. Stephen* was the *Proto-Martyr* of the New Testament, so was *Abel* the *Proto-Martyr* of the Old Testament, for he died for *righteousness sake*: Hence some Interpreters derive his name from *אבל*, which in Holy Tongue signifies *to mourn*, because he was the first man that did taste of Death, for which, and for whom his (and our first) Parents

The Dead Man's Real Speech.

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Parents *Adam* and *Eve* did begin to mourn.

As it is certain that *sin*, though but a beast, *hath a voice*, and which is more strange in a beast, *sin* hath an *articulate voice*, and by a *counter-passion*, which is *lex talionis*, *sin* doth not only indite the sinner, but also indorseth upon the sinners bill the parallel punishment for time or place, person or action, so that many times the *punishment* becomes the *Anagram* of the *sin*: This even natural men do confess, witness *Adonibezek*, *As I have* Judges 1.
done, so God hath requited me: which 7.
was also King *David's* case, *Blood for* 2 Sam. 12.
Blood; such was the voice of *sin*, and 10.
of their own Consciences. *Sin* hath a voice indeed, and that a loud voice, for it reacheth as high as Heaven, to God's ear, and from thence rebounds with an *eccho* upon a man's own conscience. We read of the *cry of Sodom*, Gen. 18.
and of the *cry of the hireling's wages*, 20.
kept from him, and here *Abel's* James 5.
blood hath a voice that cries aloud for 4.
Justice in God's eares, and as it were, prefers a *Bill of Indictment*, upon which

The Dead Man's Real Speech.

which God, the just Judge, immediately arraigneth *Cain*, passeth Judgment and doth Execution upon *Cain* the *Fratricide*, stamping a curse both upon his person and estate, saying,

Gen. 4. 10, *What hast thou done? the voice of thy*
 11. *brothers blood cries unto me from the Ground, and now art thou cursed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand: When thou tillest the Ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth. Now, as sin hath a voice so grace hath a voice also, calling upon us as for our Imitation of the vertues of the Saints departed, so calling upon God for*

Revel. 14. *a gracious compensation of their*
 13. *works which follow them after death: not at all by way of merit, but of God's free mercy; for what proportion betwixt man's works which are but temporary and therefore finite (all our best works are no more, and besides imperfect all) and God's high reward which is Infinite both for weight and for duration to*
 all

Rom. 8.
 18.

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27

all eternity ? Some *Interpreters* add a *fifth way*, by which *Abel being dead, yet speaketh*, to wit, as a *Type*, by his blood shed by *Cain* his Brother, prefiguring the blood of Christ shed by his brethren the Jews. And thus many ways, *Abel being dead, yet speaketh*; And so all good men, though dead, yet speak by their good works of Faith and Patience: In which blessed number, this dead man before our eyes was through God's grace listed, and so speaketh by his good deeds to his Generation, and seems by his example to preach unto us all St. Paul's Apostolical Admonition, *Not to be weary of well doing, for in due season we shall reap [a reward] if we faint not,* Galat. 6. 9. as our Christian hope is, the deceased Prelate findeth it now to his everlasting comfort.

O how gladly would I make an end here, and so come down ! Sorry I am that I must now pass and descend from the *Literal Text* to this our *Real Text* lying before us; But 'tis a *Rule of Christian practice*, that when God hath been pleased to reveal his will
by

The Dead Man's Last Speech.

Job 1. 21.

by the event, our humble *resignation* of our selves and friends, and all, with *submission* of our will to God's will is our duty, and the best remedy to allay all our sorrows, and to say in the words, and with the spirit of Holy Job, *The Lord hath given and the Lord hath taken away, blessed be the name of the Lord,* (which is part of our office for burial) *in all this Job sinned not*, no more should we if we would be followers of Job's faith and patience, which God grant us all, through Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be ascribed from Angels, from us, and from all men, all praise, power, Majesty and Dominion, now and for ever. *Amen.*

A
B R I E F
O F T H E
Life and Dignities,
O F T H E
B E N E F A C T I O N S
A N D
Principal Actions, &c.
O F

The Right Reverend Fa-
ther in God, *JOHN* Lord Bi-
shop and Count Palatine of
Durham, &c.

L O N D O N,

Printed for *James Collins*, at the Sign
of the *Kings-Arms* in *Ludgate-street*. 1673.

A
 BRIEF
 OF THE
 Life and Writings
 of
 BENJAMIN
 Franklin
 by
 The Author of
 "The Art of Living"
 and
 "The Art of Thinking"
 by
 J. B.

Printed for J. B. Collins, at the Sign
 of the Rising Sun, in the Year 1793



T H E
Dead Man's
REAL SPEECH.

BUt before we enter into this due *Office of Commemoration*, (for to preach or pray over the dead, is *Iusta persolvere*) we must by way of prevention enter this solemn *Protestation* against this our censorious Age, That we do abjure all manner of *flattery*, *passive*, or *active*, being, God be thanked, settled above all slavish fear or base hope from the living, much more from the dead. Was King *David* a Flatterer for composing and publishing those
goodly

2 Sam. 1.

3.

Acts 9.

39.

goodly Epitaphs upon *Saul* and *Abner*, who yet were no very good men? or were the *godly widows*, flatterers for shewing *the Coats and Garments which Dorcas made* whilst she was alive? In the ensuing rehearsal our intention is, and our endeavour shall be to publish nothing but *vera & utilia*. As for the verity, as I am confident of the *Ingenuity* of my Instructors (Persons of Quality and of good credit;) so (as I said before) I am convinced and confirmed of the *verity* of the matter, by the *last will* (a sacred thing in Law) of our late Lord Bishop. And as for *the utility* of this due office of *Commemoration*, we commit our Meditations to Gods direction; and commend them to your attention. If there be any *Adder* that dare hiss against this dead Prelate, or the living for giving the dead his due, or shall object, Was this man one *in quo Adam non peccavit*? Was he a man all made of Vertues? Had he no faults? Our answer is that *Proverb of Charity*; *De mortuis nil nisi bene*; 'tis an honest old say; as *venere*

dixit,

Envy, to gnaw on dead mens bones;
 is an inhumane, brutish, unnatural hu-
 mour : Such *Cannibals* as do delight
 to feed on dead mans flesh, by tearing
 of their Fame, do take the Devils Of-
 fice out of his hand : Yet, the Devil,
 if one may say so, was more a Gentle-
 man, more civil to *Job*, for the Devil
 slander'd him indeed, but 'twas when
 he was alive, and so might and did
 answer for himself. Far be it from
 me to usurp the Office of a Coroner,
 over the state of the Dead; the Rule
 of Charity, and practice of our Church,
 in the Office for the dead have taught
 me better Divinity. I know by ex-
 perience, that an evil eye looking up-
 on the Dead, through the wrong end
 of the perspective, I mean Envy, will
 not only spear out, but also espy, and
 that with aggravation the infirmities
 or faults of the dead; I wish all such
 seriously to consider themselves, and
 well to weigh St. James * his Obser-
 vation; Was not Elias a man subject
 to the like passions as we are? and yet
 by the Pens of the Prophets and Apo-
 stles dipt in Charity we read nothing
 D but

Job i. 6
 seq.

* James
 5. 17.

James 5.
11.

Job 42. 3,
5, 6.

Ecclus. 44.
1.

Let us
now praise
famous
men, and
our Fa-
thers that
begat us.

Dan. 5. 27.

but commendations of *Elias*; nor of *Job*, *Ye have heard of the patience of Job*: not a word of his impatience, tho' confessed by himself (whom some think to be the Authour of the most part of that Book.)

When I have done with the due praises of this Great Man, some *Shimei* with his Serpents tongue may still hiss at, though he can never hurt, this dead man: To stop all such foul mouths I wish them to reflect upon themselves, and let them know that *there must be faults as long as there are men*; and with a serious reflexion upon themselves, let them fore-know that after him who lies here before us, we must all, every one of us, be weighed in the ballance at last; and for my own part I must confess I am perpetually afraid to have my share in that Article against *Belshazzar*; I dread his *Tekel*, that final doom, *Thou art weighed in the ballance and found wanting*. The best of us all at *Dooms-day* would be glad to have their grains of allowance, and why should we grudge them to our betters?

Therefore

Therefore now to draw the curtain over all humane infirmities and imperfections, which may God cover in mercy, and clear us all by his free pardon through Jesus Christ our Lord.

And so to proceed :

It is certain that no man is born a Saint ; but 'tis as certain that every good man that dies in the exercise of Repentance, Faith and Charity dies a Saint ; such as our Hope is, this our Brother died.

First, *his Name.*

His Name was *John*, which in the Holy Tongue signifies *the Grace of God*. Here, by the way, *Parents* and *Godfathers* may take out this good Lesson, not to put upon their Children fantastical, much less profane and superstitious Names, but prudently to chuse such *Names* as may be continual *Memorials* of some good duties to the parties so named, as oft as they shall hear, read or write their own Names, that they may endeavour by

D 2

their

The Dead Man's Real Speech.

their lives to become as good as their names.

Secondly, *His Sirname.*

His Sirname was *Cosin*, in Latine *Cognatus*, quasi à *Con* & *Natus*, which (as the famous Civilian *Modestinus* expoundeth it) signifies a *Cosin* in *primo gradu* in his own Family. This *Sirname* of *Cosin* is become famous by diverse learned men of that Name. I saw once in our Prelates hand *Cognati Opera*; and we have in our hands that excellent Apology for the Ecclesiastical Lawes by Dr. *Richard Cosin* that Renowned Civilian; and now our Church enjoyeth that solid work Intituled,

A Scholastical History of the Canon of the Holy Scripture; brought forth in his banishment, by this our deceased Lord.

Thirdly, *His Birth.*

His Temporal Birth was on St. Andrews day, 1594. His birth to Glory,
(I mean

(I mean the day of his death) was
Jan. 15. 167 $\frac{1}{2}$. his Age 78. current,
 greater by so much than King *David's* Psal. 90.
 first measure 70. So that, to phrase in 10.
Jobs words, He came to his grave in Job 3. 26.
a full age, like as a shock of corn cometh
in, in his season. Length of dayes is by
 Gods favour annexed to the *fifth*
Commandment [*Honour thy Father,*
&c.] which the Apostle maketh the
first Commandment with promise; and Eph. 6. 1,
'tis a Glory : For the hoary head is a 2.
Crown of Glory, if it be found in the Prov. 16.
way of Righteousness : A good evi- 31.
 dence of Gods acceptance upon his
obedience to his Superiours, Spiritual,
Political and Natural Parents, for want
 of which due obedience to Parents,
 God many times shortens the dayes
 of the Sons of *Belial*, *Rebellious*
Children.

Fourthly, *His Person.*

God and Nature did frame his
earthly Tabernacle of a goodly stru-
 cture, for he was both tall and erect;
 a fit presage aforehand of the stature

Περὶ τοῦ
εὐδαιμονίου
μεγαλ-
ύου,
Eurip.

of his future preferments and dignities; he had a Prelatical presence, which he over-topped with his liberal beneficence. This I am sure of, he was no Dwarf, neither in Stature, Dignity nor Bounty, as will appear by the ensuing discourse.

Fifthly, *His Family.*

Acts 21.
39.

1. Paternal, his Fathers Name was *Giles Cofin* of *Fox-hearth*; a Citizen of no mean City (to use St. Pauls phrase, who did glory in *Tarsus* his birth-place.)

His City was *Norwich*, of which more anon, when we come to his Countrey. He was a good Citizen, a man of substance, witness his liberal education of this his great Son.

Gal. 6.10.

2. By his *Maternal* descent, he was Son to Mrs. *Elizabeth Remington*, of *Remington-Castle*, an antient Family, and which is worth all the rest, both his *Parents* were of the *Household of faith*, both born and bred in the true, antient, Apostolick and Catholick Religion of the Church of *England*, which

which this their Son did so early im-
bibe, that he lived and died a con-
stant Professor, and Patron of the
same: Thus was his Family in *Lineâ*
rectâ.

As for his *Collateral Line*, he took
a Wife out of an antient Noble Fa-
mily in this Countrey, *Frances*, the
Daughter of Mr. *Marmaduke Blaki-*
ston (a Dignitary both in the Metro-
political Church of *York*, and in this
of *Durham*) *Marmaduke* was Son to
John Blakiston of *Blakiston* Esq;
whose other Son was Sir *William*
Blakiston Father to Sir *Thomas*. His
Wife was a prudent Wife, and there-
fore from the Lord: To my know-
ledge a true yoke-fellow, not only in
Prosperis, (as too many worldly-mind-
ed Wives) but chiefly in *Adversis*,
which is the tryal of a good Wife,
and of a true friend indeed; and
these are blessings! For to have the
Burthen of a Wife, and not the *bles-*
sing of a good wife is a great cross, if
not a curse.

Prov. 19.
14.

And here I stop from attending the
rest of his Family any further; per-

The Dead Man's Real Speech.

haps I have gone too far already in presuming to blazon a Pedigree, being no Herald.

Sixthly, *His Countrey.*

*Ptol.
Cantab.
Brit. &c.
Vegetius a-
bove 1200
ago wit-
nesseth
that the
climate of
Britain is
of that
tempera-
ture, out
of which
'tis fittest
to chuse
valiant
Souldiers.*

To pass from his Family to his *Countrey*, he was born a *Britain* and an *English Man*. A Nation so famous for situation, plenty and victories. If *Plato* did thank the Gods that he was born a *Grecian* and bred a *Philosopher*, but still a Heathen : how much more ought every true *English-Man* to be thankful unto God for his birth under a Christian Monarchy ? Christian indeed, if, as the current of Historians do report, it received the Christian Religion from one of the Apostles, or one of their Apostolical Disciples ; some say *Simon Zelotes*, others *Joseph of Arimathea* : and if *England* (as they say) was the first Kingdome in all the world that first received the Gospel, with the countenance of Supreme Authority under *King Lucius a Britain* (whom Historians do place *Anno Christi 170*, and 'tis no small ad-
dition

dition of honour for this Kingdome,
that the first Christian Emperour,
even *Constantine* * the Great was
born in *England*. Thus our deceased
Prelate was blessed in the place of his
birth, but much more blessed for the
state of his New Birth in such a Chri-
stian Church, the most Apostolical
and the purest of all Christian
Churches; *Expertus loquor*, for in 15
years Ecclesiastical Pilgrimage (du-
ring my voluntary banishment for my
Religion and Loyalty) I have sur-
veyed with an impartial eye of ob-
servation most *Christian Churches*
both *Eastern and Western*; and I dare
pronounce of *the Church of England*,
what *David* said of *Goliath's Sword*,
There is none like it, both for *Primi-*
tive Doctrine, Worship, Discipline and
Government, Episcopal Hierarchy,
the most moderate and regular: For
it was a singular providence of God
to inspire the first Reformers of the
Church of *England* with the Spirit of
wisdom, to conjoyn the zeal for ve-
rity with due reverence to *Antiquity*:
for by *Cardinal Baronius* his own
Confession,

* Sabellius R. Ar-
chiep. Usber
Præfat. ad
Britan.
Eccles.
Primord.
ex Euseb.
Theodoret.

1 Sam. 21.
9.
Casaub.
Epist. ad
Salmasti-
um.

Baron. and
an. Christi
35. & ad
an. Tib.
Imp. 10.
where he
affirms
that Bri-
tain was
converted
by Joseph
of Arima-
thea. The
like is af-
firmed by
Gildas Co-
warren and
others.

Confession, the Church of *England* is
for her Christendome acknowledged
antienter than *Rome* it self by nine
years; and 'tis strange in reason, and
more strange in nature, that the pre-
tended Mother should be younger
than the Daughter, but that any thing
which is rational is rejected by such
as only relie upon a Magisterial pre-
tence of *Ipsa dixit*, which false prin-
ciple smells rank of wilfull schism,
and also wrongful in *causa propria*.
And here without suspicion of ingra-
titude, I cannot but bless God, that
by his providence he was pleased to
ingraft me into this Holy Church,
wherein I have had the honour to
bear the office of an unworthy Priest,
above 43 years. To pass on from
England, the general Countrey of the
deceased, to his particular Countrey;
He was born in *Normich*, an Ancient,
Great, Famous and Opulent City,
and the more opulent now by his late
liberal Gifts and Legacies to that
City, expressed in his *English Will*.

Cambd.
Brit.

Seventhly,

Seventhly, *His Education.*

To pass from his Countrey to his *Education* : He was planted in the Free School of *Normich*, watered by that famous Fountain of this Land, the University of *Cambridge* ; and God gave the increase both of solid 1 Cor. 3. 5. Piety and sound Learning, first in *Caius* Colledge, whereof he was Fellow, and afterwards he had the honour to be brought up at the feet of that great *Gamaliel Dr. John Overall*, an Apostolical *Bishop* first of *Litchfield*, after of *Normich*, whose *Secretary* he was for his Learning and *Cœligraphy* ; for he had the *Pen of a* Psal. 45. 2. *ready Writer* in a singular way, and so might deserve the praise of the Tribe of *Zabulon* ; so well could he Judg. 5. 14. *handle the Pen of the Writer*. *Bishop Overal* (who sent him from time to time to the University to keep his *Acts*) advised him to direct his studies in order to Divinity. His *Elias* being taken from his *bead*, he was preferred to be *Domestical Chaplain* to that great Patron

Patron of the Church, *Dr. Richard Neile*, who having passed thorow five Bishopricks, ascended at last to the Archiepiscopal Throne of *York*; and this gives me a fair hint to pass from his Education to

Eighthly, *His Dignities.*

Our great *Prelate* did not, as some more ambitious than worthy, ascend to the Episcopal Throne *per Saltum*, but by the Canonical *Degrees* : As *first*, he was lawfully Ordained *Priest*, and afterwards was installed *Prebendary* of this Church of *Duresme*, wherein he was not slack to search, and study the Rights and Antiquities of the same, and among others to promote one of the *Honours* of it by his constant *Residences*, both *Ordinary* and *Extraordinary* with laudable Hospitality, according to the Statutes (*Salvis Canonibus*) sealed with a Sacred Oath, and therefore to be observed ; for he was so far from pressing upon his Majesty for (importunate) *Dispensations*, (which are al-
ways

wayes the Sovereigns most just Pre-rogative, in cases of *real* and *legal necessity*) that upon search of our Churches Register, I find not one dispensation for him in all the time he continued Prebend, which was about 36 Years. And I knew a man, who in two cases of invincible necessity, had the Royal favour of two dispensations (the one unsought for by him) who yet preferring the publick good and honour of the Church, to his own private interest, did voluntarily wave both. The *first* for the *Peace* of the Church, then but newly restored; the other for the *honour of the Church*, then for sundry months destitute of *Residentiaries*, which also proved an effectual *Precedent* to restrain some from troubling the King for Dispensations intended otherwise. After he became *Bishop* of the same Church, he was so careful to preserve this *honour of Hospitable residence*, that at his last personal visitation of the Dean and Chapter, *An. 1668.* among other *Injunctions* this was one; *That such Prebends as do not keep due Residences,*

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Injunct.
Quint.

sidences, according to the Statutes, shall be deprived of their Quotidians and Dividends, grounding also this his injunction upon right reason, viz. Qui enim Emolumentum alicujus loci percipiunt, onera etiam ejusdem loci sentire, & ferre debent; which practice is conformable to good Conscience and Equity, and worthy the imitation of his Colleagues, whether Incumbents or Successors; for 'tis a Rule in Law, *Beneficium propter Officium*, and therefore for causeless habitual *Non-Residents*, chiefly in Cathedrals or Mother Churches, (which admit not such Deputies or Coadjutors in their Chapters, as by the Laws are allowed in particular cures) for *Non-residents* (without real necessity) to claim or to enjoy equal profits with the *Residents*, who do bear the *burdens* both real and personal, seems to be against the *Rule of Proportion*, which forbids, *Dare equalia inaequalibus*; and comes near also to a kind of *περὶ πόλιν*, a partial respect of persons, which God so frequently forbids (I would I could say, God forbid; and also that

Lev. 19.

15.

Prov. 18.

5.

Rom. 11.

11.

Gal. 11. 5.

&c.

I may

I may prove a false Prophet, for unless things be amended I fear *partiality and non-residence* may prove the *ruine of the Church.*) But there is another *Rule in Equity*, That though some *Dispensations*, in case of manifest necessity, may pass as lawful *in foro soli*; yet (if without that necessity) they may prove unlawful *ad hominem*, *in foro poli*, where he may appear in the shape of the *austere man* in the Gospel, *if he reap there where he does not sow* in proportion; for in every Society every good man should bear *his own burthen*. And it may further be offered to common prudence, nay, as a *case of Conscience*; whether such *Dispensees* who presume upon the Grace of the Royal *Dispensor* (only upon pretence, or chiefly out of covetousness) ought not to make restitution to the extent of their Power; for what sentence is justly left upon Record by a grave Prelate against the old *Sequestrators*, may, *sub modo*, be applyed also to the case of the new wilful *Non-residents*: His Sentence is this, *That of all the Command-*

Luk. 19.
21.

Gal. 6. 5.

Bishop
Bramhall's
Vindication,
&c.
An. 1672.
pag. 16.

ments

The Dead Man's Real Speech.

ments the eighth is most dangerous ; for the breach of other Commandments obligeth to Repentance, but the breach of the eighth Commandment obligeth both to Repentance and Restitution ; according to St. Austins Rule of good Conscience, *Non remittetur peccatum, nisi restituatur ablatum*. And certainly there is appointed a great day of account for both, at which day Lord have mercy upon us all, and pardon our sins of Omission, from which in this particular our Bishop was clear.

2. He was *Arch-deacon* of the East-riding in the Diocess of York.

3. He was *Master* of Peter-house.

4. He was *Vice-Chancellor* of that University Anno 1640. when he had the honour to send the publick Plate to the King, then in his Recess, to supply in part his Princes necessity for the present ; and then also I had the honour to be admitted Doctor of Divinity between his hands, and with his Benediction.

5. He came to be *Dean* of Peterborough, from whence he had the honour to be preferred to the Order of Confessors,

Confessors, that is, for his Religion and Allegiance, to become a *Sequestred Man* for near upon 20 years. Here by the way, I may insert an *Observation* (it may be called a *Prediction*) that as I am informed, Doctor *Easedale* in the year 1636. gave him some small thing upon condition he should pay a greater sum when he were made a Bishop : Such was the expectation men of understanding had then of his future greatness. For,

6. Upon the Kings wonderful Restauration, He was by His Majesty first *designed Dean of Durham* ; but upon the Kings Gracious Reflection on his constant Attendance and Services beyond the Seas, he was declared by the King, of a Dean intended, to be the Actual *Bishop of Durham*. His immediate *Predecessour* was that great Luminary of our Church, Blessed *Thomas Morton*, famous for his Holy Life, solid Learning, and beautiful works of Charity and Hospitality ; and for his manifold learned Works against the Adversaries of the Church of England on the right hand

E

and

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and on the left ; as for the Doctrine against Hereticks, so for the Discipline, against the Schismatics of his time, beyond any satisfactory Answer to any of his Works unto this day : To whose Memory I should be unthankful, if I should not acknowledge (for which I do still bless God's Providence) that I had for above an Apprenticeship the happiness to be brought up as Domestick Chaplain at the feet of such an Eminent *Gama-liel*.

To be *Bishop of Durham* is no ordinary State, but an high Dignity ; for besides the *spiritual* Dignity of a Bishop it includes the *Temporal* Power of *Count Palatine of Durham and Sadberge* ; a singular *Synaestia*, as I may say, or Constellation, is this concurrence of two great Dignities, the *Spiritual* with the *Temporal* : For, whatever Envy may object to the contrary, yet these two are not in *reason* incompatible. Such was the State under the Patriarchs, &c. the Eldest Son being both Prince and Priest. Neither *in practice* unusual in this noble

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ble Kingdome, but that the same person may be both a good Minister and also a good Magistrate : Provided alwayes, that the Clergy-man do not affect it out of Ambition. Wise men see no cause why he may not lawfully accept the Commission in due submission to Supreme Authority, under which the same person may be, without offence, both a Bishop and Count Palatine ; for which respect, of *two Arch-Bishops, and twenty four Bishops in England and Wales, the Bishop of Durham* is by Act of Parliament ranked in the *fourth place*, next to the Bishop of London. And here 'tis worth the observing, that *God*, the immense Geometer of all the World, was pleased by his providence to proportion the height of this great Prelate's Exaltation to the depth of his Humiliation for Loyalty, &c. under Sequestration and Banishment, in that he was by the Royal Bounty promoted from the Order of a Priest, immediately to be a Bishop, and that, Bishop of *Durham*. To fulfill the Rule in the Gospel, *Whosoever exalteth him-*

31 H. 8: c.
10.

Plato.
Θόδος
μετρεται.

Luk. 14:
11.

E 2

self

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self shall be abased, and he that humbleth himself shall be exalted.

He was the 68 *Bishop* of this Diocess from *Aidanus* the first Bishop of *Lindisfarne*, Anno 637. (St. *Cuthbert's* renowned Cathedral in the Holy Island) the Mother of this Church of *Durham*, of Great Antiquity; for from the first foundation of this Church Anno 637. unto this present year 1672. the succession of this Church hath out-last'd above 1000 years, and so still may it last unto the Worlds end. But now to consider a Bishop in general.

A Bishop.

A Bishop is the most eminent office in the Order of the Ecclesiastical *Hierarchy*, for though the Lords Arch-Bishops be Superiours to the Bishops in their Degree, yet in respect of Order, the Bishops, *quatenus* Bishops, are equal, *de Jure*, and therefore need, *de facto*, no new Consecration when they are made Arch-bishops.

A Bishop

A *Bishop* is by the judgement of Antiquity, and by the major part of sound and sober Modern Divines, deemed an *Apostolical Office*, because derived from the *Apostles* themselves, who after they had planted Christian Churches, as *Oecumenical Ministers* of Christ, were settled in particular Diocesses, where they were to exercise both the *Episcopal Powers of Ordination and Jurisdiction*; (this none but *Aerian* Hereticks will or can deny;) for 'tis clear both from Holy Scripture, the *Epistles* of St. *Paul* to *Timothy* and *Titus*, and the strong current of Ecclesiastical History. A high Office again in respect of *Christ*, every Priest under Christ, the *Supreme Everlasting Priest*, bears a part in Christ his Priest-hood; so every Bishop being a Successour lawfully descended from the Apostles of Christ, bears a part of Christs Apostleship, for *Christ* is styled an *Apostle*, and therefore the Glorious Martyr * St.

1 Tim. 5.
22.
Titus 1. 5.
Euseb.

Heb. 3. 1.

* Τὸ Ἐ-

μοῦνον ἱερωτικὸν ὡς τὸ Κεῖν. S. Ignatius, *Epist. ad Thasianus*, princ. The Father grounds his Injunction upon the *Apostles Canon*, Heb. 13. 17.

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Ignatius, who was *St. John the Apostle's* Disciple, gives this Rule to the Christian Churches of his time; That

Ignat. Ep. we ought to be subject to the *Bishop* as unto the Lord. However this high Office, by furious Fanaticks hath been, by a prodigious pride of late, in these *Rebellious Times*, much slander-beaten, disgraced, yea degraded; which Crime, General Councils have made the *stigma* or brand of down-right Hereticks in a larger sence.

*Council.
Constant.*

And here, God be thanked, that of all the Reformed Churches, the Bishops of the Church of *England* can clearly derive their Succession from the Apostles themselves, as hath been made good abundantly by the worthy Champions of our Church.

*Hooker Ec-
cles. Polit.
Mason de
Minist.
Anglic.
Dr. Bram-
hall, &c.*

And now upon the consideration of the Antiquity, Eminency and Utility of a Bishop in this Diocess, which is now in the state of an Ecclesiastical Widow-hood, or to phrase it with *St. Greg. Naz.* ἀποιμαίνῃ, Shepherdeless; since the *King's heart is in the hand of the Lord, as the rivers of water, and he turneth it whithersoever he will;*

*Prov. 21.
1.*

We

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We pray, and hope that it may please God to incline the heart of the King in his Royal wisdom, to bless us in due season with a Successour, worthy of his Predecessours; a Godly, Learned, laborious and vigilant Bishop, the more necessary both for *Spiritual* and *Temporal* Government in these Northern parts, being so far remote from the Sun of Justice and Honour, the King, and too near to some ill affected neighbours only blinded by prejudice or ignorance; and so much the rather, because of the conjunction of this Bishoprick, the Spiritual Dignity with the Temporal Power of the County *Palatine* perpetual,

County Palatine.

I. For *Antiquity*, as old at least as *William the Conquerour*, as we are informed by our Learned *Antiquaries*; *Cambden.
Selden,
Titles of
Honour,*
part, 2. cap. 5, who observes that the Bishop of *Durham's* style, in his Patents, &c. runs thus, *Dei Gratia Episcopus Dunelm. &c.* And I have observed for this forty years, that at the General Assizes and Sessions, the Publick Cryer concludes in this usual form, *God save the King and my Lord of Durham.*

11 H. 6.
 & Pasch.
 21 Eliz. 1.

and that, not by Creation, or by Act of Parliament (as other Counties Palatine) but by long Prescription, confirmed afterwards by several Acts of Parliament, and by the Protection of our Gracious Kings from time to time.

2. For Authority, the Bishops of Durham freely enjoying (alwayes under the King as Supreme) *Jura Regalia*, within this County, insomuch that 'tis a maxime in Law, that, *Quicquid Rex potest extra Episcopatum, potest Episcopus intra; Salvo semper Domino Regi supremo jure vite & necis, &c.* In regard whereof, by way of compensation for the Court of Wards belonging of old to this County Palatine, but for the exigence of the bad Times, taken away of late by Act of Parliament, His present Majesty our Gracious King Charles II. (whom God long preserve) out of his wonted Royal Equity, was graciously pleased to Grant unto our late Lord Bishop an Exemption from the Annuity of eight hundred eighty pound per Ann. belonging to the late Queen Mother,

in

in Reversion after her death unto this our Bishop and his Successours (much elder than the Queen Mother, and so in the course of nature not likely to enjoy it in his own time, but in his intention to procure it for the good of his Successours.) A special Royal Bounty, for which no doubt God will reward the King and his Royal Successours,

Ninthly, *His Actions.*

They are so intermixed with his *Passions* or Sufferings, that in our Discourse we can hardly sever them, but must sometimes coincide; for instance, when he was in Exile in *France*, he did with much magnanimity, do aforehand some of the Offices of a Bishop, one part whereof is *to stop the mouths of the gain-sayers to* Tit. 1. 9, *sound doctrine,* and that in a time of 10, 11, great necessity, when both the Church and the King of *England* were dispersed, and the members dissipated; *here is the patience and faith of* Rev. 13. *the Saints.* One signal instance of his 10.
con-

constancy and courage for the *Liturgy* of the Church of *England*, may not be omitted, that is, *Anno* 1645. He did, with the consent of the Ministers of the Reformed Church of *Charenton* near *Paris*, solemnly in his Priestly Habit, with his Surplice, and with the Office of Burial, used in the Church of *England*, Interr there the body of Sir *William Carnaby*, a Noble and Loyal Knight; not without the troublesome contradiction and contention of the Romish Curate there.

At that time, many that were pore-blind, and not able to see the then less visible face of the *Church of England* then in the wain; a Church in the wilderness, because under persecution, when sundry were wavering from the true Religion; Our Bishop did then confirm some Eminent Persons against many Imminent and Importunate Seducers; (another Epi-

This truth is confessed by some

body, (otherwise a good man) who yet seems no great friend to our Bishop, but being convinced by the reality of these his Actions, especially abroad, hath these words: *This must be reported to the due commendation of Dr. Cosin, that when he was in France, he neither joyned with the Church of French Protestants at Charenton*

Charenton nigh Paris, [False] nor kept any Communion with the Papists therein; but confined himself to the Church of Old English Protestants therein, where, by his pious living, and constant praying and preaching, he reduced some Recusants to, and confirmed more doubters in the Protestant Religion. Many were his Incounters with Jesuites and Priests, defeating the suspicions of his Foes, and exceeding the expectation of his friends in the success of such Disputes. Church-H story by Mr. Tho. Fuller, Cent. 17. Book 11. Sect. 38. pag. 173. His many mistakes about Mr. Peter Smart his Prosecutions (or rather Persecutions) of our Bishop are confuted by the Bishops own express Letter to Mr. Waring and Dr. Reeves, April 6. 1658. in which Letter also our Bishop censures at large Mr. Fullers Calumny, wherein he affirms, that Dr. Cofin did not joyn with the French Protestants at Charenton, against which Assertion the Dr. declares to all the world, that he never refused to joyn with the Protestants there, or any where else, in all things wherein they joyn'd with the Church of England. And that our Dr. was constant in this his judgement, may further appear by a former full Letter of his from Paris, Feb. 7. 1650. written to one Mr. Cordel then at Bloys, who seemed shy to communicate with the Protestants there upon this very scruple of their *inorderly Ordination*, &c. as Dr. Cofin styled it, who there and then determined the Question in the Affirmative for our Communion with them; *Salvo semper jure Ecclesie Anglicanae.*

scopal Office) which is in such ambiguous times especially, to confirm the Tit. 1. 11.
Souls of the Disciples, exhorting them
to continue in the Faith; teaching,
That we must through much tribulation Acts 14.
enter into the Kingdom of God. 22.

One notable instance of this our Bishops Constancy and Zeal in this kind we may not omit, which was a solemn conference both by word and writing betwixt

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betwixt him and the Prior of the English Benedictines at Paris, supposed to be Robinson. The Argument was concerning the validity of the Ordination of our Priests, &c. in the Church of England. The Issue was, our Doctor had the better so far, that he could never get from the Prior any Reply to his last Answer. This Conference was undertaken to fix a person of Honour, then wavering about that point: The summ of which Conference (as I am imformed) was written by Doctor *Cosin* to Doctor *Morley*, the now Right Reverend Lord Bishop of *Winchester*, in two Letters bearing date

June 11. }
July 11. } 1645.

His Noble contempt of great preferment on the right hand and on the left, if he would comply with, or but connive at the erroneous positions and practices of the Seducers; to all whom his real and resolute answer was that of St. Peter to Simon Magus,

Act. 8.20. Thy money perish with thee [τρεῖς ἑταῖροι]

vos & vng.] So far was this *Great Spirit* from tottering, much more from turning aside from the right way.

Great was his *Communion of Charity* towards all Christian Churches, if agreeing in the fundamental Articles of Salvation, though different in form of Discipline and outward Ceremonies; which demonstrateth that he wore in his breast *Animum Catholicum*, that is, ready to communicate with all Christians, *Salvâ veritate*: if Dissenters would not do so reciprocally, for want of Charity, he by his Christian moderation would leave the Schism at their doors; so far was he from the *unseasonable*, that I say not, *unreasonable severity* of some that presume to *Non-Church* whole Churches for such circumstantial differences, as long as they hold the substance of Christian Doctrine and Worship: And in this he did follow happily the wise Example of that * *Nec sa-*
Great Prelate Bishop *Andrews*, * *men si no-*
stra [Poli-
teia] *divini juris sit, inde sequitur, vel quod sine ea salus non sit,*
vel quod stare non possit Ecclesia. Cæcus sit, qui non videat stantem
sine ea Ecclesiam. Ferreus sit, qui salutem eis negat. Nos non sumus

eminent

illi Ferrei : latum inter ista discrimen ponimus. Potest abesse aliquid, quod Divini Furis sit (in exteriori quidem Regimine) ut tamen subsistet salus.

Item Epist. tertia. *Quæris tum peccentur in Jus Divinum Ecclesia vestra, non dixi. Id tantum dixi, abesse ab Ecclesiis vestris, aliquid quod de Jure Divino sit, Culpâ autem vestrâ non abesse, sed Injuriam Temporum. Non enim tam propitios habuisse Reges Galliam vestram in Ecclesiâ reformandâ, quam habuit Britannia nostra. Interim, ut dabit meliora Deus, & hoc quoque quod jam abest, per Dei Gratiam suppletum iri. Opuscula posthuma D. Ep. Andrews, in Epist. secunda ad V. L. D. Peter Molin. See more at large the Reasons of this our Christian Moderation towards those forreign Churches, in the learned Bishop Bramhal's vindication of the Episcopal Clergy, &c. against Mr. Baxter; Printed Anno 1672. p. 30, 31, &c.*

eminent for Primitive Piety, Christian Prudence, and Universal Learning : For wise men do not think it safe to multiply Adversaries (of whom we have enough already (God knows;) we must be very wary to avoid the mischief of an unnecessary Schisme, which may harden the worse Adversaries in Heresie.

* It is an express Article in our Bishops last Will (we might call it his *Spiritual Will*) written in *Latine*, which because of the Excellency of it, both for matter and form, hath been thought fit by his Executors to be annexed to this Brief of his Life, which contains a full Confession of his Faith and Religion, the first occasion and chief matter, as of the Patriarch's, Gen. 49. so of the Primitive Christians Testaments. In this also a worthy imitator of his Predecessour learned Bishop Morton, who hath left the like free full Confession in his Last Will.

was

was afterwards requited by a singular respect from the Chief Doctors of those Reformed Churches, whom to condemn rashly is to storm whole Churches against Charity. For our moderate connivance at their *inordinate Ordination*, does not at all legitimate it, but only declareth our Christian Charity, to pity them for want of Episcopal Ordination, because they cannot help themselves: So long as they have *Episcopatum in voto* * (their words and writings testify this ingenuously) though to their grief they cannot have *Episcopatum in Facto* through Political necessity, which rather deserves our compassion, as blessed Bishop *Morton* did often bewail their infelicity for the want of Bishops, they being Subjects living under a Great Monarch of a different Religion, who for Reasons of State, will not suffer in his Kingdome two several Bishops, of two several Religions in one Diocess, to preserve publick Peace, and to pre-

Amyrald.

* See Dr. Durel's learned and laborious Work. Entituled, *Of the Government, &c. in the Reformed Churches beyond the Seas*, p. 13. See Dr. Steward at Paris,

Anno 1647. when this was put to the Question.

Dr. Deodat Epist. ad Convenc. Eccl. &c.

vent Contention, and clashing of Jurisdictions, to the disquiet of his Loyal Subjects; much less would such a King suffer his Native Subjects of the Reformed Religion to go out of his Kingdome to a forreign Kingdome, there to receive Episcopal Ordination from Protestant Bishops, depending upon a forreign Prince, to whom every person that is to be Ordained a Deacon, Priest or Bishop, must by the Statute Laws and Canons of that Land and Church, and by the form of Ordination, before he be Ordained, swear Allegiance. This that King or Prince will not permit, neither in point of prudence to prevent defection, or the falling away of his Subjects to a forreign Power.

His Works.

We pass now from our late Lord's Bishops *Actions transient*, to his *Works* more *permanent*; his *Scholastical Works*, whereof some are Printed, and some yet unprinted: for he observed the golden *maxime*, of that modest

modest and wise man of Greece, Pythagoras, who gave this very mystical but wise advice unto his Scholars; [*Ἐγκεφαλὸν μὴ ἐσθίει*] By no means to eat their own brains; intending thereby (as 'tis conceived) that they should not keep their Reason and Learning (of which the brains are an immediate instrument) unto themselves, but still employ them for the advantage of others, for whose benefit this our Learned Prelate did publish these following Tracts, viz.

Printed.

i. Many years agoe he did publish a Book Entituled, *A Collection of Private Devotions*, extracted out of the publick Liturgies of the Churches both Ancient and Modern; very useful for good Christians well disposed, and which may teach them how to offer unto God a reasonable Service every way. That work at first was looked upon with an evil eye, and hissed at by some serpentine Tongues and Pens to suppress it; (they were

Rom. 12.

i.

F

none

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none but Schismatics) but yet to this present time it hath had the blessing to out-live a fifth publick Edition.

2. During his Sequestration and Banishment, when through the iniquity of the Times he was not suffered to preach in *England*, he did in *France* compose an excellent Book, Entituled, *A Scholastical History of the Canon of the Holy Scripture, drawn out from the Judaical Church to the Sixteenth Century of years.* A fundamental work, which proves him to have been a perfect Herald of the true Pedigree of the *Holy Scripture*. This Work was first Printed, 1657. when still Sequestred and in Exile, and since reprinted *Anno* 1672. but to this day unanswered, for the space of fifteen years and more; we may suppose the reason is, because the Evidences therein are unanswerable.

3. By the same method he did compose a Book against *Transubstantiation*, part whereof is already printed.

Unprinted.

Unprinted.

1. The other part is unprinted, but ready for the Press, written twenty four years ago; Entitled, *Historia Transubstantiationis Papalis.*

2. An Answer to a Popish Pamphlet, pretending that St. *Cyprian* was a Papist.

3. An Answer to a Paper delivered by a Popish Bishop to the Lord *Inchequin.*

4. An Answer to four Queries of a Roman Catholick about Protestant Religion.

5. *Annales Eccl. Opus Imperfect.*

6. Dr. *Cosin's* Answer to Father *Robinson's* Papers concerning the validity of the Ordinations in the Church of *England.*

7. *Summarium Doctrinae Ecclesiae Anglicanae.*

8. The differences and agreement of the Church of *England* from and with the Church of *Rome.*

9. *Historia Conciliorum, opus imperfect.*

F 2

10. Against

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10. Against the forsakers of the Church of *England*, and their Seducers, in this time of her Tryal.

11. *Chronologia sacra, opus imperfectum.*

12. A Treatise concerning the abuse of *Auricular Confession* against the Church of *Rome*. For though the Church of *England* both by grave Exhortation and Godly practice in her Holy Offices, doth allow of private Confession to the Priest as Gods Deputy by expresse Commission [*whoever's sins you remit they are remitted*] in the cases of a troubled conscience : And that her Children *may come to the Holy Communion with full trust in God's Mercy* : Our Church doth admonish them that such a *Confession* may then be very *Medicinal* : Yet, our Church guided by the Word of God, and by good Antiquity, justly denies *Auricular Confession* to be absolutely necessary to the Remission of sins, provided the party be truly penitent. With much more reason doth our Church deny *private Confession* to God's Priest to be *Sacramental*,

St. John
20. 21, 22,
23.

See in the
Book of
Common
Prayer,
the first
Exhorta-
tion be-
fore the
Communion.

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mental, as the Church of *Rome* doth affirm without any solid ground of *Verity*, or from *Antiquity*. These remains are earnestly recommended to his Pious Executor's care for publication; for by these Fruits of his, we may charitably conclude, He obtained the character of the blessed *Man, whose leaf shall not wither* : and by these his excellent Works our dead Prelate, *being dead, yet speaketh*. Psal. i. 4.

His Benefactions.

To pass now from his *forreign Actions* abroad to his *Countrey-Benefactions* at home. That great Prelate had this blessing from God to enjoy a *large heart*, that is, an heart capable, not only to know, but also to do great things (for his time) both to his Church and Country. He was indowed with an *Active Spirit* to design, and with an *able Body* to perform his designs; as God gave him *Wealth*, so he gave him *Artem fruen-di*; for it is one thing to have wealth, and another thing to enjoy

1 Kings 4.
29.

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and use it well, by *maintaining good*
 Tit. 3.14. *works for necessary uses*, chiefly *Pub-*
lick and *Pious* Works, for he was
 Heb. 13. mindful of the Apostles precept; *To*
 16. *do good and to communicate forget not,*
for with such sacrifices God is well plea-
sed; and therefore he was both more
 careful of, and also chearful in the
 distribution of his Munificence for
 these pious uses; and his Posterity
 may from thence raise up their hope
 to thrive better for it; for after God
 in the *Poor*, and *God's Church*, out of
 the Churches Patrimony is well serv-
 ed, a little well gotten, and left by
 an honest Clergy-man, may stretch
 much further, and stick much longer
 in his Godly Posterity, than a *Church-*
Estate ill-gotten by some *Lay-Nim-*
rod, who seldom out-lives, much less
 transmits his Sacrilegious Estate to
 the third Generation, which com-
 monly and visibly verifies the old
 Proverb, *De malè quæsitis vix gaudet*
tertius Heres:

And here I must crave leave for a
 very *material digression* concerning
 the Clergy's Spiritual or Ecclesiastical
 Estates;

Estates; for although, as I hope, I have else-where * sufficiently proved, that *by the Law of God and Man, the Clergy of England have as good and as legal* (that I say not a better) *Title to their Benefices and Dignities pro tempore*, as any *Lay-Subject of England to their temporal Inheritances*, and so may justly call their Estates their own, *in foro externo*; yet indeed and in truth (and by sad experience to Clergy-mens Widows and Children, not so well provided for here, as beyond the Seas) we *Clergy-men* are but *Usufructuaries*, God is the great *Proprietor* Paramount of all that Clergy-men enjoy, which gives them an high Title to what they enjoy under God, to whom at last they all must one day give a strict account, when they must hear of a *Redde Rationem*, (God knows how soon!) and then we must be no longer Stewards here; for it is evident by the *forms of the antient Donations*. to, and *Dotations* of the Church, that *God himself is the Chief Treasurer of the Churches Estate*: The antient forms

* See my
Book of
sacri-
ledge,
pag. 45.
49. &c.

Luk. 16.2.

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* Y. Capitula Caroli
M. item
Miracum
de Donat.
Belgic.

run thus, *Concedimus Deo, & Ecclesie,*
&c. * So that God himself is Enti-
 tuled the Chief Lord and Proprietary to all Clergy-men's Estates, to
 whom all their Church-Lands under
 God are granted.

1. To provide for God's *Moral*
Houses.

2. God's *Material Houses.*

Mat. 25.

* V. Speed's
 Chron. p.

1. *Gods Moral Houses* are chiefly the
Poor, to bestow upon the truly poor
 and impotent through Age, or made
 so by Providence, through fire or o-
 ther involuntary mischances, or to
 such who though they labour by
 their industry, to maintain their own
 Families, yet being over-burthened
 by their Wives and many Children,
 are not able to relieve them all; these
 are the best poor, and therefore most
 worthy to be relieved * in the eye of
 prudent Charity. As for *Vagrants* or
 common wandring Beggars, whereof
 this Kingdome swarms, to the con-
 tempt of so many good Laws, and to
 the great scandal of our Christian Re-
 ligion; Correction is the best Cha-
 rity for such.

Wise

Wise men say that two things, general *Experience* and *Memory*, make up a *wise man* : Modesty will not suffer me to pretend to that wisdom, but if I may declare my observation, I have lived some years in *Holland* and never saw a Beggar there ; I have lived some other years in *Turkey* and never saw a Beggar there.

The reason is plain, because to the Authority of their *good Laws*, they add the severity of *due Execution* : We have as good and as wise Laws in *England* as any Nation under Heaven ; but *Execution is the life of the Law*, which is but a *dead Letter*, yea *deadly*, if some do make a conscience of observing the good Laws and others neglect it. The lawful remedy of this too publick mischief is wholly and humbly represented and submitted to God, and to the King under God.

2. *Clergy-men* are obliged to bestow part of their Ecclesiastical estates upon Gods *Material Houses*, Churches and Chancels, and Ecclesiastical Houses to repair or preserve them
from

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from ruine, which would *defraud* their *Successours*, and oppress their miserable Relicts and Relations upon the account of *just dilapidations*.

1 Tim. 5.
8.

Mat. 23.
23.

3. The Premisses being well provided for (which is left to the Chancery in his breast, that is, to the Clergy-mans conscience and prudence) out of the just remainder of his Ecclesiastical Estate, the honest Clergy-man may lawfully provide for himself and Family; for by the *Apostle's Canon*, *he is worse than an infidel that provideth not for his own, especially those of his own house*. Herein our Saviour's Rule is the best guide; *these things you ought to have done, and not to leave the other undone*.

But if contrary to the pious intentions of the Religious Founders and Donors, *Clergy-men* do intervert the spiritual estate of the Church, chiefly or only to raise up or enrich their private temporal Families, with the neglect of the publick *God's Houses*, whether *moral or material*: They may (as too many) leave their Children beggars, besides (which I am afraid of)

a strict

a strict Audit at the *great day of account*, that they may clear themselves from *Ecclesiastical Sacrilege*, from which now, and at Dooms-day, good Lord deliver us all. For my part I do here profess, and protest with thankfulness to God, that out of my signal experience of God's eminent providence over me (though unworthy) this hath been my honest intention and constant endeavour in this world to make friends of the *Mammon of unrighteousness* in hope of God's word, *That when we fail they* Luk. 16. *may receive us and ours into everlasting habitations*; and I am confident, that neither I nor mine shall fare the worse for it; what ever *Carnal Relations* may murmur against this just and honest course, objecting the worlds false *maxime*, (contrary to God's true maxime, *look not every* Phip. 11. *man on his own things, but every man* 4. *also on the things of others,*) That every man must make much of his own *Time*, to which this may be a full reply, That we all must make much more of *Eternity*.

By

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By these Godly methods, our late Lord Bishop did proceed in providing, as for the *poor* (*Gods moral Houses*) so for Gods *material Houses* ; in both which regards we may truly say our Bishop held his See *ad Edificationem*, yet not neglecting those of his own Household ; and for a reward of those his Pious Works, God gave him leave to live so long, as not to leave his Relations unprovided for, God be thanked.

And now should I launch out into the deep of his great *Benefactions*, I fear the particulars will overflow both your *attention* and my *expression* ; you may see them at large in his *Temporal Will* written in *English*, where you may read so many *Items*, so many good Works.

1. To the *Quire of Durham*.
2. To the *Preacher* at his Funeral.
3. Tokens to the *Dean and Prebends* for memorials of their mortality.
4. To the vicar of *St. Andrews Auckland*, an addition of sixteen pound *per annum*,

5. To

5. To his *Almes-men* of *Durham* and *Auckland*.

6. After his Burial to the *Countrey-Poor*.

7. For the magnificent repairing of the *Episcopal Chappels* of *Durham* and *Auckland*, and for *Furniture, Plate, Books*, and other *Ornaments, &c.* in the said Chappels, freely left to the *Bishops his Successours*. And in this he was a good imitator of his great Patron *Bishop Neile*, who in less than ten years did bestow upon the same (as I am informed) about seven thousand pound, for indeed he was *Vir Architectonicus*.

8. He did erect a goodly Chappel in the *Castle of Auckland*, consecrated by himself on *St. Peters day*, 1665. Two goodly Chappels formerly erected there (in which I have also officiated for some years of peace) being blown up by *Sir Arthur Haslerig* in the *Gunpowder-plot* of the late *Rebellion*. Now if the *Centurion*, who Luk. 7. 5. built only a *Synagogue*, wherein *Christ* was never worshipped, deserved praise, how much more he who built

built such a house of God, wherein

* *Si Cen-* Christ is constantly worshipped * ?

turio com-

mendatur Domino qui adificavit Synagogam, quanto est com-
mendatior qui adificavit Ecclesiam ? Et si is meretur gratiam qui
Impietati Receptaculum prastitit; quanto majorem meretur Gratiam
qui Religioni Domicilium preparavit ? Et si ille Cælesti miseri-
cordiâ visitatur, qui construxit locum ubi Christus semper negatur,
quanto magis visitandus est, qui fabricari fecit Tabernaculum ubi
Christus quotidie prædicatur ? St. Ambro. Serm. 89. de Dedic.
Basilic.

9. For several other Publick Works, as the repairing the boysterous *Banks of Howden-shire* belonging to this Bishoprick.

10. To two *Schools at Durham.*

11. For five *Scholars* places in *St. Peter's Colledge in Cambridge*, ten pound a piece per annum.

For Three *Scholars* in *Gonville and Caius Colledge* twenty Nobles a piece per annum.

Eight pounds yearly for the *Common Chest* of those Colledges respectively.

But for the particulars of his Benefactions and Legacies, I have referred my self to the *Bishops Will* it self, written in *English*; in which the Bishop modestly declares, that He mentions
these

these as works of Duty, and not for Ostentation.

12. The next is, for the *Redemption* of Christian Captives.

13. For the *Relief* of the distressed Loyal Party.

14. For a great *Publick Library* in *Durham*.

15. To the *poor Prisoners* of all places where he had relation by birth or preferment.

16. To the *Poor* the like.

17. For the re-building of *St. Paul's Church London, &c.*

And *what shall I say more, for the time will fail me to tell of his manifold Legacies* to his Friends dead and living (as monuments of his gratitude) to his Domestical Relations, Kindred and Servants, all which particulars (as I am still informed) do amount to above twenty five thousand pound.

Heb. 11.
32.

'Tis to be observed that his Lordship was *Consecrated, Anno 1660.* and was *translated* from Earth to Heaven *Anno 1671.* so that he enjoyed his Bishoprick but Eleven years, and so computing

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computing his premised *Benefactions*, he spent above two thousand pound a year in these pious uses. A worthy Example of *Episcopal Magnificence* and *Christian Charity*. Upon a serious search of the whole *Line of the Bishops of Durham* from the first of *Lindisfarm* to this our late Bishop, *sixty eight in number*, there are found upon the Ecclesiastical Records but * eight Bishops (in 1034. years) that may seem to have equalled, but not exceeded this our Bishop in the noble vertues of *Magnificence* and *Beneficence*; and 'tis worthy the consideration of our Age, that the valuation of workmen, and materials, &c. was far less in those antient times than in ours, now much dearer every way.

* Those Bishops Benefactors in the See of Durham were eight. [Isackson's Chronology,]

Aldwinus	Godwin	Fol.	99
Egelricus			101
Ranulphus Flambard			112
Hugo Pudsey			113
Anthonius Beake			125
Walterius Skirlaw			134
Tho. Hatfield			133
Cuthbertus Tunstall			138

Cardinal *Tho. Langley* may be the ninth to make up the number of the Muses, but we crave pardon, that some are of Opinion, upon the survey of his works, that he came short of this our Bishop.

We

We have been the longer in setting forth this notable Example of *Episcopal bounty in the Church of England*, that it may burst with envy such of the Church of *Rome*; * (for all amongst them are not alike, some being more ingenuous) till they vomit out their false, foul and rotten say, That *Pater Noster* built Churches, but *Our Father* pulleth them down. (The Devils Proverb! none of *Solomon's* Proverbs to be sure.) This great Man here lying before us may be a standing Monument for a real confutation, and may rise up in judgment against all such base slanderers of our Church and Religion.

* Master
Know the
Jesuite:

Behold! how great and goodly works *one single English Prelate* hath done in so short a time, and that after twenty years long *Sequestration*, and voluntary *Banishment*, only for his Religion and Allegiance.

Neither doth this our Bishop want his *Peers* even in this present age, our great *Arch-Bishops Dr. Land* that glorious *Martyr*, *Dr. Juxon*, *Dr. Sheldon*, *Bishop Warner*, those constant Con-
G fessors,

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fessors, and how many more whose eminent magnificence may on the other hand choak the mouth of that *English Bel and the Dragon*, and of all such *Rabshakehs*, who out of their *Bulimia* or the greedy worm, do eat much, but as it is observed thrive little, are still gaping after the sweet morsel of *Sacrilege*, though in the digestion it will prove first or last a bitter Pill in the maw of their conscience. They, I say, looking upon the Bishops and Clergy with the squint eyes of envy and malice, shoot out their venomous tongues against these good men, and their whole order, inhancing by a *false rule of hyperbolical multiplication*, the Bishops revenues in Fines, &c. never taking the ingenuous pains to ballance in the account their *Incomes* with their just *deductions* in their vast publick and pious expences, but through a *diabolical detraction* and malignant *subtraction*, they do wilfully suppress the great *Out-lets* of these great Revenues. This Example may restrain a third sort of censorious men, who
 being

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being more jealous than zealous of good works, object the suspicion of vain Glory in the case, wresting to their own damnation that passage of our Lord, *Let not thy left hand know what thy right hand doth*; though this *Caution* be expressly restrained by our Lord to *secret Alms*; far different from the case of publick works of Charity, concerning which our Lord gives an expresse command to the contrary; else what mean these words; *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven—That they may see your good works*; not as though the sight of them should be *intentio operantis*, but *conditio operandi*, thereby to provoke others to a Godly imitation, to the Glory of God, which must be the ultimate end of all our actions: for whilst we praise the Instruments, such worthy men as in life and death have endeavoured to be beneficial unto their Generations; We must not forget the Principal, which is *God the Father of lights, from whom cometh*

Mat. 6. 3.

Mat. 5. 16.

1 Cor. 10.
31.

Jam. 1. 17.

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down every good giving, and every perfect gift.

Enough, once for all, to gagge those evil men, who being *out of charity with Charity* it self, want that Christian Charity which *thinketh no evil.*

1 Cor. 13.
5.

His Passions or Sufferings.

For, *Multa fecit tulitq;*—

I. *Publick*, and that first at *home Annis 1640, and 1641.* when he was both *Sequestred* and *Angariated* before a *Sacrilegious* and *Rebellious Assembly of Lay-men*, which the seduced Crew did nick-name *A grand Committee for Religion*, his *Magnanimity* and *Constancy* in maintaining the truly *Apostolick* and *Catholick Doctrine* and *Religion* of our Holy Mother *the Church of England* was such, that he came off clear from all calumnies laid to his charge in base *Articles* and *Pamphlets*, to the notorious amazement, disappointment and shame, at last, of his malicious, false and furious *Adversaries*: And this I can the better depose, for that I had the

the honour then and there to be a fellow-sufferer, not only by *Sympathy* with him and for him, but also by my own *Idiopathy*, yet God delivered him and my self out of all these troubles.

2. His *sufferings* abroad; as in *France* where he underwent another *Tryal*, only for upholding (under the King then in the *French* Court) the *Publick Liturgy* or Common-Prayer-Book of the Church of *England*; for wherever he was, he retained still, and exerted a *publick spirit*: And his *Constancy* (the Character of *sincerity*) was so much the greater, that for all those his *Tryals*, both at *home* and *abroad*, he was *never moved*, much less *removed* from his stedfast Belief, and Uniform Practice of the Doctrine and Discipline of the Church of *England*; when at home swarms of unstable men were carried away with the terrible torrent of the Times, both from the True Religion, and their due Allegiance: For this great Man was *resolved* and *resolute* to be one of those (not too many) who

Rev. 3. 4. would never *defile his Holy Garment*, neither his *Surplice* when a Priest, nor his *Rochet* (if he could then have been a Bishop) with any *Sacrilegious Covenant* or *Rebellious Engagement*; and I thank God so was I; whereby he saved himself the labour of a sad *Repentance*, and requisite *Recantation* before God and Men, for those great sins of Perjury, Rebellion and Sacrilege; and so he did wisely prevent that scruple, or *singultum cordis*, the *hiccough of Conscience* (for so some do translate it) which they of the Clergy, who against their multiplied Oaths to God, the Church and the King have committed, may be put upon here or hereafter, which is the best way to clear themselves from shame and reproach.

1 Sam. 25.
31.

3. His *Personal Sufferings*, which were by his frequent *Sicknesses*.

1. By Nature, acute, as the Stone *, &c. which usually he called his *roaring Pains*, whereby he was at last

* It is observed of that Civil Lawyer *Mathew W. simbecius*, that for his sharp Diseases, in his latter Age, he did change his Sir-name, and would be called *Mathew de Afflictis*.

overcome

overcome, together with a *Pectoral Dropsie*.

2. *The length of his Disease*; for two years before his death he was much crazed by many furious fits, and so he did bend his chief care to prepare for his *latter end*, *fore-seeled* in himself, and *fore-told* by himself to his private Friends, and fore-spoken in his Last Will.

'Tis the *Observation* both of Divines and Philosophers, That when the Soul of Man is near its final (though not total) separation from the Body, it withdraws it self, and so becomes receptible of a kind of *Prophetical* or *Prognostick Inspiration* concerning its departure. It was his blessing from God to give him such *fore-warnings*, and so to hear his prayer in the *Letany*, to deliver him from *suddain death*, which though to a Godly Man it may prove suddain, in respect of expectation, for the manner or circumstance concerning time and place; (for all things come alike to all) yet in point of preparation, for the matter and substance it's never

Eccles. 9.
11.

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suddain : This fore-sight of his departure at hand, made him often in his sicknesses to ingeminate in the
 psalm 55. 6. Royal Prophets words ; *O that I had wings like a Dove, for then would I fly away, and be at rest !*

His Death.

And thereat his last *Actions*, as,

1. His *Benedictions* to his Children, and at their desires, his blessing also upon the Divines then present, and upon God's Church chiefly for Purity and Peace.

2. His *Solemn Invitation* to God's Priest for his last *Viaticum* ; and then the Priest about him asking him whether (by reason of his weakness) he would have the *Bread* only dipt, he answered *No* ; but he would receive it in both kinds, according to Christ's Institution ; and being through weakness lifted up into his Chair, and having a violent pain in his head, for the ease whereof it was fast bound, he would needs have it all undone and sit bare-headed, and so he

he received it, an hour and a half before his death, from the hands of Mr. *William Flower* his Lordships Domestical Chaplain.

3. And when being so near unto death he could not kneel, he then devoutly repeated often that part of the penitent Prayer of King *Manasses*, Lord, *I bow the knee of my heart.*

Manasses
Prayer.

4. Having often reiterated his Invitation of Christ in the words of the Spirit, and of the Church, Lord Jesus come quickly. His last act was the Elevation of his hand, with this his last Ejaculation, Lord! wherewith he expired without pain, according to his frequent prayer to God, That he might not dye of a suddain, or painful death; such was his *ἄδεια*, (*Augustus* his wish) and I pray God for every one of us, that from heart and mouth our last breath may prove like that of our late Bishop, Amen.

His Burial.

The Ecclesiastical Office was solemnly Celebrated by the Right Reverend Father

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ther in God Guy Lord Bishop of Bristol : The *Political Offices* were performed decently and in order, which was in all publick actions *the method* of our late Lord Bishop when living, and the same he enjoyed at and after his death: the particular *Narration* of which I do civilly recommend to those *Dumviri* the worthy *Heralds* (for the Funeral pomp was very solemn) who did constantly attend his late Lordship's *state at London*, and all the way to *Durham*, and there, and at *Auckland*, the place of his Rest, where *requiescat in pace*, and from thence *God send him a joyful Resurrection*: at which prayer none but ignorant or malicious men will take offence; for the meaning is no more, but that the dead may enjoy a happy *Re-union* of the Soul with the body at the *general Resurrection*, and a *final and full consummation* of both in bliss; (and after the utter *abolition* of sin by death) a *blessed conjunction* of us that survive with them that are dead, which is the Orthodox sence of our Office at Burials (the ancient sence
of

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of the Primitive Church) when we pray over the dead, whose Souls in *Christian Charity* we hope are past the necessity of our Prayers for their Relief or Release from any imaginary (first *Pagan*, after *Popish*) Purgatory. *Virg.*

The Summ of all.

The Text and Sermon is a *dead mans real speech*: To hear a dead man speak now were such a *Prodigy* as would certainly both stir up *attention*, and strike *amazement* into us, and all the hearers; yet that *Great Chancellour of Paris*, *John Gerson*, relates a strange History which happened about the year 1060. at the Funeral of a *Grave Doctor* there, a man otherwise reputed for the strictness of his life; at the interring of whom, when the *Priest* came to the then used form *Responde mihi*, or *answer me*, the Corps sat upright in the *Biere*, and to the amazement of all there present, the first day cried out, *Iusto Dei iudicio accusatus sum*, At the Just Tribunal of God I am accused,

cused, and so laid immediately down in its first posture ; the astonished Company deferring the burial till the next day, when the dead man with a hideous noise cryed out again, *Iusto Dei iudicio iudicatus sum*, *By the just judgement of God I am judged* ; whereupon the burial was deferred a day longer, and the dead man rose up the third time and cryed out his last, *Iusto Dei iudicio condemnatus sum*, *By the Just judgement of God I am condemned* ; whereat, as the whole company was sadly affrighted, so *Brimo*, then an Eminent Doctor in the same University being effectually affected calling his Scholars together, retired from the world, and as the manner of those Times was then, became the *Founder of the Order of the Carthusians*. A strange Prodigy ! and a loud warning-piece to us all living, to admonish us not to confide, much less presume upon our *outward Righteousness* ; for I dare not deny *Historical Credit* to this premised Relation from *John Gerson*.

But blessed be God, dead *Abel* in
 the

the Text, and *the dead Bishop* on this Hearse speak better things. This Hearse is now our Bishop's *Throne* or his *Pulpit*, and so *our Bier* must be the *last Pulpit* of us all of the Clergy; high and low all must come to this, God knows how soon; (I may be the next:) God send us all an happy *Nunc dimittis*, of which we may live and dye assured if we *imitate* them, for *they being dead yet speak*, and as you have heard at large do *preach* unto us all *Faith, Hope and Charity* (the only strait way to Heaven) all evidenced by their works of *Piety*, which if not imitated by us, may Mat. 12. justly rise up in judgement against us. 42.

To *Recapitulate* and summ up our Bishops Vertues under *three Heads*, I will remind you with,

- | | |
|-----------------------------|------------|
| 1. <i>His Intellectual,</i> | } Vertues. |
| 2. <i>His Moral,</i> | |
| 3. <i>His Theological</i> | |

1. As to his *Intellectual Vertues*, his Natural *understanding*, he was endowed with a sound understanding, which

Eccl. 9. 2. which he enjoyed to the last ; a great blessing; for though for the *outward manner of death all things come alike to all*, and there may be one event to good and bad, both may lose their understanding at their latter end, through the *malignity or vehemency of some acute sicknesses* (which should teach us all in health to make good use of our understandings ;) yet for a man to dye, *sanâ mente*, or in his right wits, is a great comfort both to the dying party, and to the surviving friends.

2. His *acquired learning*, witness his *writings* fore-mentioned, and his diligent *researches* into the magazine of the best Antiquity. I may truly say, *Here lies now dead before us one of our Chief Ritualists.*

3. He was punctual in his *Methods*, for to my knowledge he loved Order in his *Studies* and *Functions*; and he often repeated, and generally observed the Apostles Canon, *Let all things be done decently and in order.* He was so exact in putting in practice the Discipline of our Church, that
he

he strictly enjoyed, according to the *Rubrick*, the daily Publick Offices of *Morning and Evening Prayer* within the Churches of his Diocese, which since the decay of the Primitive Devotion of *daily Communion*s in the old Christianity, is instead of the *Juge Sacrificium* of the *Jews*, the daily sacrifice of a *Lamb Morning and Evening* : And 'tis both our sin and shame, that since God is graciously pleased (under the Gospel) to spare our lambs, we Christians should in requital grudge our good God (except in case of real necessity) the *Calves of our lips* ; to praise him daily in the publick Congregations. Without vanity, I have (through Gods providence) travelled and taken an impartial survey of both the *Eastern and Western Churches*, and can assert upon mine own experience, that in the *Eastern Churches, the Greeks and Armenians, &c.* constantly observe their daily publick Service of God ; and in the *Western Churches*, I passing through *Germany* (to take the like survey) did with comfort behold the same

Exod. 29.
39.

Hof. 14.2.

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same daily publick Offices with full Congregations in those they call the *Lutherans* and *Calvinists*, (I do hate, but through the iniquity of the times, I cannot avoid those *Schismatical names* expressed only for distinctions sake) nay to give *Rome* her due, they in their way (though erroneous) observe the same daily practice strictly. And truly when the *Laity* doth daily *plow, sow, work* and *provide for the Clergy*, 'tis but Christian Equity that the Clergy should daily offer publick Prayers and Praises for the *Laborious Laity*.

Item, Our late Bishop did much reform and regulate the good *Behaviour, and Canonical Habit of the Clergy* under his Government. He did also regulate their Office in *bidding prayer* before their Sermons, according to the common sence of our Churches *Canon LV.* and confin'd their *conceived prayers* too much abused and groundless in our Liturgy, and also contrary to the ancient practice of *our Church*, * and other *Reformed Churches*;

* Bishop
Latimer,
Bishop
Hooper,
(both
Martyrs)
Bishop *Jewel,* Bishop *Andrews,* &c.

used no other: Our *Litur-*
Churches;

being so *Comprehensive* there needs no other. See this at large made good, both for Antiquity and Conformity in the practice of the form of *Bidding Prayer*, in that excellent work in Latine of the Learned and Laborious Dr. Durel, Entituled, *S. Eccles. Anglic. Vindic. Cap. 9. p. 86.* where he proves clearly that the practice of the *Reformed Churches* in Poland, Lithuania, and Zurich in Switzerland, is the same with ours in England. Nay the same Author further affirms, that Calvin himself did use such a form; See Calvin's *Sermons upon Job.* translated into English, Printed at London Anno 1580. where at the latter end you have a plain form of *Bidding of Prayer* by way of *Allocation* of the people, and not of direct *Invocation* of God, saying, *Let us pray*; and alway concluding with the *Lords Prayer* as we do. See further, *The Alliance of Divine Offices*, &c. by Hamon L'Esrange Esq; chap. 6. p. 180.

Churches; and I who have lived in this Diocess of *Durham* forty years, and have been an unworthy Arch-Deacon of *Northumberland*, as also a Prebend of this Church for the space of thirty years, never saw it more Regular, (since the sad twenty years of Schism and War, and so of Confusion) whereby his Successour, whoever he be, may enjoy the comfort of a *Regular Diocess*.

2. His Moral Vertues.

1. And first His liberal Hospitality at his Table, according to the Apostolical Canon, That a Bishop must be
 H given 2.

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given to Hospitality, which to maintain honestly, he must in all reason and equity be allowed proportionable Revenues, according to that Proverb, *Ne sit Promus fortior Condo*. This once again may strangle *Bel* and the *Dragon*.

2. We have already mentioned his *Princely Magnificence* in his buildings.

3. His *Christian Magnanimity* in his undertakings and sufferings, we purposely omit some of them, whereby he did prevent *Innovations* within his *County Palatine*, because we would prevent malice and envy at the recital of them: But we must needs express again the *Royal Favour* procured by him, to exempt this See from the great burthen of eight hundred and eighty pounds *per An.* paid for many years by the Bishops of *Durham* to the Queens of *England*.

3. His Theological Vertues.

Which were his *Faith, Hope and Charity*:

1. His

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1. *His Faith*, evidenced by his faithful *constancy* in the True Religion, and by his full *Confession* of that Holy Faith in his Last Will (the antient way of the Holy Fathers in their Testaments.)

2. *His Hope*, expressed by his *Patience* under his sufferings, knowing that *Tribulation worketh Patience*, and *Patience experience*, and *experience Hope*, and *Hope maketh not ashamed*. His *sore fits* of sickness, especially for the *two last years* of his life, often did break his crazed body, but never did break his Christian patience.

Rom. 5.
3, 4, 5.

3. *His Charity* apparent by his pious *Dedications* to God, and bountifull *Donations* to men, so that I wish, that in his Epitaph that character of Gods Servant might be stamped, *He hath dispersed abroad, he hath given to the Poor, his Righteousness remaineth for ever, his horn shall be exalted with honour*; a consequent blessing upon such Benefactors; for this *Godly Seed* is a *Metaphor*, taken from a *Husbandman*, who by scattering of his Seed into the ground in due season,

Psal. 112.
9.
2 Cor. 9.
9.

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son, reapeth a plentiful increase in due time. And now here lies before us the *remains* of a great man indeed.

1. *Great by his Dignities* lawfully obtained. He was,

1. *A Fellow of Caius Colledge* in Cambridge.

2. *A Priest* in God's Church.

3. *Master of Peter-house* in Cambridge.

4. *A Prebendary* here.

5. *Arch-Deacon*.

6. *Deane*.

7. At last, by these orderly degrees he was, through the providence of God, and under God by the *Royal Favour* of our most Gracious King, in Reward of his Constant and Loyal Services and Sufferings at Home and Abroad, exalted to the *Throne of a Bishop*, and such a Bishop as was a *Count Palatine* in England, and so as I may say a *petty King*, as having the *Royalties* in this County belonging to him, but still with due *Subordination* to a Great King Transcendent above him, and all Subjects within this Kingdome; but still a βασιλικός
in

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in our Translation, a *Noble Man*; in the vulgar Latine, a *Regulus*; in St. Hierome, *Paldinus*; a parallel Title to that part of our Bishops Dignity.

John 4.
46.
Hier. in
Isa. 65.
Princ.

By the *Sages of the Law*, he is styled *Dominus Regalis*, who hath thus long enjoyed the *Fura Regalia*. See *Rotul. Parl. & Pasch. 21 Eliz. Rotul. quint.* which the Lord Cook calls a *notable Record* of the Liberties of the Bishop of *Durham*, and is therefore allowed for such in the Kings Courts.

But now he is dead, and who knows but that God *took him away* from the evil to come? And as great as he was you may see now, that a small plat of ground must contain and confine him, *Sic transit gloria mundi*. He can carry none of all those Dignities to his grave, onely his Faith and good Works do attend him to his grave, and beyond his grave, for his Works do follow him, and that as high as Heaven where he now rests from his labours; but without Faith and good works, when a man is dead, *vanity of vanities all is vanity*.

Isa. 57. 1.
*Omnia
mors
aquat.*
Claudian.

Rev. 14.

13.

Ecc. 1. 2.

2. This great man was Greater yet by his *Actions* and great *Benefactions*, concerning which, when in the prosecution of his Great Buildings, he

was interpellated by some, with the mention of his Children, his usual answer was, *The Church is my first-born*; a Noble Speech, yea, a Divine Sentence, worthy of a King, who may envy it out of a Bishops mouth. Indeed *the Church is the Kings first-born*, and the best of his Titles is to be the *Defender of it*. I am confident that his Noble Relations will Erect unto him a more *lasting Monument* than this our transient Speech or withering pen, or failing Press can fully express. Indeed for his time he did great things, and he lived and died also with good intentions of doing greater things; for he was pregnant of *generous designs*.

Luke 1.
15.

John 10.
41.

3. He was *greatest of all* by his constant *sufferings*; in which sence St. John Baptist is styled, *magnus coram Domino*: not so much for his doings (though they were great) for *John did no Miracles*, as for his sufferings, in which Sence our late Bishop was greatest, for he was a *constant Confessor* for Christ and his True Religion, and so but one degree

gree removed from the *Noble Army* of *Martyrs*, into whose blessed Society our hope is that he is now gathered : to which blessed state of Glory he bring us all at last, who hath both by his precious blood purchased, and by his Free Grace prepared it for us, even Jesus Christ the Righteous. To whom with the Father and the Holy Spirit, three Persons and one God, be ascribed again from Angels, from us, and from all men ; all Praise, Power, Majesty, Dominion and Glory for ever and ever, *Amen*,

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AN
APPENDIX

Of the late Lord Bishop

OF

DURRESME's

PROFESSION and PRACTICE;

And of his *Last Will* concerning

RELIGION.



The State of us that adhere to the Church of *England*.

The Roman Catholicks *The reformed Churches*

1. **S**AY and believe (as by the Articles of their *new Creed* they are bound to believe) that we are all damned, and accursed persons.

2. They call us Hereticks.

3. They excommunicate us, and abhor to joyn with us in any Sacred action, either of Prayer or Sacraments.

1. **S**AY and believe (as we do) that we profess and believe whatsoever is necessary to salvation; and that it is an accursed belief which the Roman Catholicks have of us.

2. These acknowledge us to be true Catholicks.

3. They do most willingly receive us into their Churches, and frequently repair to ours, joyning with us both in Prayers and Sacraments.

4. Not

The Roman Catholicks. The reformed Churches.

4. Not long since they burnt us (both alive and dead) at their stakes; and where the Edicts of Princes restrain them not, they do so still, as by their own Laws they have obliged themselves to do; which Laws (if civil respects suspend them not for the time) they can put in execution at an hours warning when they please.

5. They will allow us no other burial of our dead, than the burial of a dog; accounting their Churches, and their Church-yards

4. These men (whose Predecessors were burnt up and martyr'd as ours have been) being in such times of persecution received, and harbour'd in our Churches, gave us the like Relief in theirs, both in *Germany* and *France*, where when at any time we come, they have obtained freedom for us from this kind of persecution, under which we might otherwise suffer and be in continual danger to lose our lives.

5. They allow us, not onely to bury our dead among theirs, in the Church-yards which they have purchased,

The Roman Catholicks. The reformed Churches.

yards to be polluted if any of our people be there put into a Grave; and whoever it is among them (be it a Son that shall bury his Father, or a Wife her Husband that dye in our Religion) if they venture to make a Grave there, and put the dead Corps either of a Father, or a Husband, or other the like into it, they are bound to scrape up that Corps again with their own fingers, and carry it away to be buried in a ditch or a dunghill, or where else they can finde roome for it : Prince or Peasant are here-
 ni alike, if they be
 not

chased, and peculiar-ly set apart for that purpose ; but they give us leave also to use our own Office, and Order of Burial, (at least they hinder us not to do it, if the Roman - Catholicks permit it) and to set up our Monuments and Inscripti-
 ons over the Graves, hereby professing U-
 nity with us both a-
 live and dead.



In all which Re-
 gards we ought
 no lesse to ac-
 knowledgethem,
 and to make no
 Schisme between
 our Churches and
 theirs ; however
 we approve not
 some

The Roman Catholicks. The reformed Churches:

not Roman Catholicks, they shall be used no better.

some defects that may be seen among them.

This remains written by the Bishop's own hand when he was in France.

Adjutorium



*Adjutorium nostrum in No-
mine Domini, qui fecit
Cælum & Terram.*

In Nomine & Honore ejusdem
Domini Dei nostri, Patris, &
Filii & Spiritus Sancti, Sum-
mæ ac individux Trinitatis.

Quoniam Statutum est omnibus
semel mori, & Corpus unius-
cujusque dissolutum iri, tem-
pus verò dissolutionis meæ cum incer-
tum sit, de qua tamen quasi in propin-
quo esset, assiduâ animi meditatione
solicitus, & frequenti Corporis infir-
mitate pulsatus, subinde cogito; Ego
Johannes Cofinus, humilis Ecclesiæ
Dei Administer, & modò permissione
altissimi Episcopus Dunelm. non ponens
spem meam in præsentî hac vitâ, sed
ad alteram (quæ futura est) in Cælis
eternam, ex divina tandem miseri-
cordiâ,

cordiâ, adipiscendam semper anhelans;
 & humiliter orans pro salute animæ
 meæ, ut per merita Jesu Christi Filii
 Dei vivi, & Redemptoris ac Media-
 toris nostri unici, omnia mea mihi re-
 mittantur delicta; hoc Testamentum,
 continens ultimam voluntatem meam,
 sanâ mente & puro corde condo, or-
 dino, & facio, in hac formâ quæ se-
 quitur.

Ante omnia, Domino nostro Deo
 Omnipotenti gratias ago quas possum
 maximas, quod me ex Fidelibus, &
 bonis Parentibus in hanc vitam nasci,
 atque in Ecclesiâ suâ, per Sanctum Ba-
 ptismi Lavacrum ab ipso institutum, ad
 vitam æternam renasci voluerit, meq;
 à juventute meâ in doctrinâ sanâ erudi-
 verit & sanctorum suorum participem
 effecerit, fidemq; non fictam vel mor-
 tuam, sed veram & vivam in animo
 meo impresserit, unâ cum adjunctâ spe
 firmâ fore posthac ut perducar ad vi-
 tam sempiternam. Quæ quidem fides
 in eo consistit ut adoremus & veneremur
 deum, in eumq; credamus, & in
 quem misit, filium ejus dilectissimum,
 verbum æternum ante secula genitum,
 Jesum

Iesum Christum Dominum nostrum, qui propter nos nostramq; salutem, ex beatissimâ Virgine Mariâ, superveniente in eam spiritu sancto, carnem in sæculo sumpsit & homo factus est; deinde natus, passus, crucifixus, mortuus ac sepultus, & postquam ad inferos descendisset, ex sepulchro suo resurrexit, & captivam ducens captivitatem, adscendit in Cælos, ubi ad dexteram Dei Patris sedet, & regnat in æternum; inde verò, spiritum sanctum (in quem pariter nobis credendum est) misit, a Patre Filioq; procedentem, per quem largissimè dona distribuit hominibus, & Ecclesiam suam Catholicam in communione sanctorum, in Divinis Sacramentis, in verâ fide, in doctrinâ sanâ, ac moribus Christianis instituit; unâ cum remissione peccatorum piis omnibus, & dignos in eadem Ecclesiâ pœnitentiæ fructus proferentibus, impertiendâ; quibus etiam quum in supremo sæculi die de Cælis rediturus ut mortuos resuscitet, & omnes judicet, collaturus est æternam beatitudinem; reliquis verò infidelibus, aut qui secundum carnem vixerint, & converti, sive pœnitentiam agere nolenti-

bus æternum supplicium irrogaturus. In hac Fide, quæ totius sacræ Scripturæ summa est, & absolutissimum compendium, sanctis (Judæ vers. 3.) semel tradita, & ab Apostolis, eorumq; successoribus propagatâ, atq; ad nos usq; derivata vivere me profiteor, & ut in ea ad ultimum vitæ spiritum constanter ac sine hæsitatione perseverem & moriar, assiduis quantum possum precibus à Deo contendo; unitatem in-tereà colens & servans vinculum pacis ac charitatis cum omnibus ubiq; Christianis, qui inter tanta Ecclesiæ mala, distræctiones & calamitates (quibus equidem non possum non illachrymari) hanc fidem integrè admittunt, nullamq; ejus partem in dubium vocant. Spero etiam, quæ est Dei Christi q; Deo Deo non, Servatoris nostri benignitas omnes eos, qui hæc à Deo revelantè tradita simpliciter nobiscum crediderint & piè vixerint, in magno illo die Domini salvos fore, etiamsi singulorum rationem reddere, vel modum exponere, vel quæstiones circa ea exortas solvere, vel dum fortè satagunt Hallucinationes aliquot effugere, & penitus ab errore immunes esse nequiverint.

Sed

Sed quascunq; olim Hæreses & quacunq; etiam Schismata, quibuscunq; tandem nominibus appellentur, prisca & universalis sive Catholica Christi Ecclesia, unanimi consensu rejecit & condemnavit, ego pariter condemno & rejicio; unà cum omnibus earundem Hæresum fautoribus hodiernis, Sectariis & Fanaticis, qui spiritu malo acti mentiuntur sese spiritu Dei afflari. Horum omnium, inquam, Hæreses & Schismata, Ego quoq; Ecclesiæ nostræ Anglicanæ, imò Catholicæ, Symbolis, Synodis & Confessionibus addictissimus pariter improbo constanterq; rejicio, atq; repudio. In quorum numero pono non tantum segreges Anabaptistas & eorum sequaces (proh dolor!) nimium multos, sed etiam novos nostrates Independentes & Presbyterianos, genus hominum malitia, inobedientiæ & seditionis spiritu abreptum, qui inaudita à seculis audaciâ & perfidia, tanta nuper perpetrarunt facinora, in contemptum & opprobrium omnis Religionis & Fidei Christianæ, quanta quidem non sine horrore dici aut commemorari queant: Quinetiam à corruptelis & ineptis

I 2

nuperq;

nuperq; natis sive Papisticis (quas vocant) superstitionibus, doctrinis, & assumentis novis in Avitam ac Primævam laudatissimæ olim tam Orthodoxæ & Catholicæ Ecclesiæ Religionem ac fidem jamdudum contra sacram Scripturam, veterumq; Patrum Regulas ac mores introductis, me prorsus jam alienum esse, atq; aded à Juventute mea semper fuisse, sanctè, & animitus adsevero.

Ubicunq; verò Terrarum Ecclesiæ, Christiano nomine censæ veram, Priscam & Catholicam Religionem Fidemque profitentur, ut Deum Patrem, Filium & spiritum sanctum uno ore & mente invocant ac colunt, eis, si me uspiam actu jam nunc jungi prohibet vel distantia Regionum, vel dissidia hominum, vel aliud quodcunq; obstaculum, semper tamen animo, mente & affectu conjungor ac coalesco; id quod de Protestantibus præsertim, & benè reformatis Ecclesiis intelligi volo: Fundamenti enim salvis, diversitatem, ut opinionum, ita quoq; rituum circa res juxta adnatas, & minùs necessarias, nec universali veteris Ecclesiæ praxi repng-

repugnantes in aliis Ecclesiis (quibus nobis præsidendum non est) amicè, placidè & pacificè ferre possumus, atque adeo perferre debemus. Eis verò omnibus qui malè consulti quoquo modo me iniquis calumniis insectati sunt, vel adhuc insectari non desinunt, ego quidem ignosco, & deum serio precor, ut ipse quoq; ignoscere, & meliorem eis mentem inspirare velit. Operam intexam & mihi, & aliis omnibus fratribus, præsertim Episcopis, & Ministris Ecclesiæ Dei, quantum ex illius gratiâ possumus, dandam & conferendam esse existimo, ut tandem sopiantur, vel saltem minuantur, Religionis dissidia, atq; ut pacem sectemur, cum omnibus, & sanctimoniam. Quod ut fiat quàm ocyssimè, faxit Deus Pacis Autor & Amator concordie. Cujus immensam misericordiam oro & obtestor, ut me in peccatis & iniquitatibus conceptum ab omni humanæ infirmitatis labe & corruptela repurget, dignumq; ex indigno per magnam clementiam suam faciat, mihiq; passionem & immensa merita dilectissimi sui filii Domini nostri Jesu Christi, ad delictorum meorum omnium

expiationem applicet : ut quum novissima vita hora non improvisa venerit, ab Angelis suis in sinum Abrahamæ raptus, & in societate sanctorum & electorum suorum collocatus, aternâ felicitate perfruar.

Hæc præfatus quæ ad Religionem & Animæ meæ statum ac salutem spectant, quæq; Latino Sermone à me dictata atq; exarata sunt, reliqua, quæ ad sepulturam corporis, & bonorum meorum temporalium dispositionem attinent, sermone patrio perscribi faciam, ac perorabo.

Vid. J. Will. &c.

Our



Our help is in the Name
of the Lord who made
Heaven and Earth.

*In the Name and Honour of the
same Lord our God, the Fa-
ther, and the Son, and the Holy
Ghost the most High and un-
divided Trinity.*

FOrasmuch as it is appointed for
all men once to die, and that
every mans body shall be dis-
solved, but the time of my dissoluti-
on is uncertain; of which notwith-
standing, as if it were nigh at hand,
being mindful in my daily Meditati-
ons, and shaken with the frequent in-
firmities of my body I ever and anon
think thereof.

I *John Cosin*, an humble Minister in
the Church of God, and by the per-

mission of the most High now Bishop of *Durham*, not putting my hope in this present life, but ever aspiring to that other (which is to come) eternal in the Heavens, and which by the mercy of God ere long I hope to obtain, and humbly praying for the salvation of my own Soul, that through the merits of Jesus Christ, the Son of the living God, our only Redeemer and Mediator, all mine offences be forgiven me; being of a sound mind, out of a sincere heart, do make, ordain and constitute this Testament, containing my Last Will, in this form as followeth.

First of all, I heartily thank our Lord God Almighty, that he hath vouchsafed me to be born in this life of faithful and vertuous Parents; and that it hath pleased him that I should be Regenerate (and born a new in his Church) unto Life Eternal by the holy Laver of Baptism, which he hath instituted; and that he hath instructed me from my Youth in sound doctrine, and hath made me partaker of his Saints, that he hath imprinted

in my mind a Faith not feigned nor dead, but true and living, together with a firm confidence, that hereafter I shall be brought unto eternal life ; which Faith doubtless consists in this, That we adore and worship one God, and believe in him, and in him whom he hath sent, his most beloved Son the Eternal Word, begotten before all Ages, Jesus Christ our Lord ; who for us and for our Salvation took flesh of the most blessed Virgin *Mary* (the Holy Ghost over-shading her) in this life, and was made man, afterward was born, suffered, was crucified, dead and buried, and after he had descended into Hell, rose again from his Grave, and leading captivity captive, ascended into Heaven, where sitting at the right hand of God, he reigneth for ever ; but sent from thence the Holy Ghost (in whom we ought equally to believe) proceeding from the Father and the Son, by whom he most bountifully gave gifts unto men, and founded his Catholick Church in the Communion of Saints, in the Divine Sacraments, in true
Faith,

Faith, sound Doctrine, and Christian Manners; together with the remission of Sins, to be conferred on all the Godly, and that in the same Church bring forth fruits meet for Repentance; to whom also when in the last day of the world he shall come from Heaven to raise the dead and judge all, he will give eternal happiness; but to the rest that are Infidels, or that have lived according to the flesh, and would not repent or be converted, he will inflict eternal punishment. In this Faith, which is the summary and most absolute Abridgement of all the Holy Scripture (*Jude* vers. 3.) *once delivered to the Saints*, and which the Apostles and their Successors have spread abroad and derived down even to us, I profess my self to live, and that I may persevere in it constantly without doubting unto my last breath is my daily prayer; in the mean time seeking after Unity by preserving the bond of Peace and Love with all Christians every where, who among the great Evils, Distractions and Calamities

lamities of the Church (which truly I cannot but heartily bewail) entirely receive this Faith, and call no one part of it in question. I hope also through the goodness of God and Christ, God and Man our Saviour, that all they that have together with us sincerely believed these things that are revealed and delivered from God, and have lived a Godly life, shall be saved in the great day of the Lord: who although they are not able to give an account, or explain the manner of every of them, nor resolve the questions raised about them, and though perhaps when they endeavour it they cannot avoid some mistakes, and be altogether free from error.

But whatsoever Heresies or Schisms heretofore, by what names soever they be called, the antient Catholick and Universal Church of Christ with an unanimous consent hath rejected and condemned, I do in like manner condemn and reject; together with all the modern Fautors of the same Heresies, Sectaries and Phanaticks, who

who being carried on with an evil Spirit do falsely give out they are inspired of God : The Heresies and Schismes, I say of all these, I also as most addicted to the Symbols, Synods and Confessions of the Church of *England*, or rather the Catholick Church, do constantly renounce, condemn and reject. Among whom I rank not only the Separatists, the Anabaptists and their Followers, (Alas) too too many, but also the New Independents and Presbyterians of our Countrey, a kind of men hurried away with the spirit of Malice, Disobedience and Sedition, who by a disloyal attempt (the like whereof was never heard since the world began) have of late committed so many great and execrable Crimes, to the contempt and despite of Religion, and the Christian Faith, which how great they were without horreur cannot be spoken or mentioned.

Moreover I do profess, with holy asseveration and from my very heart, that I am now, and have ever been from my youth altogether free and
averse

averse from the corruptions and impertinent new-fangled or papistical (so commonly called) superstitions and doctrines, and new superadditions to the Ancient and Primitive Religion, and Faith of the most commended, so Orthodox and Catholick Church, long since introduced, contrary to the Holy Scripture, and the Rules and Customes of the ancient Fathers.

But in what part of the World soever any Churches are extant, bearing the name of Christ, and professing the true Catholick Faith and Religion, worshipping and calling upon God the Father, the Son and the Holy Ghost with one heart and voice, if any where I be now hindred actually to be joyned with them, either by distance of Countries, or variance amongst men, or by any other let whatsoever; yet alwayes in my mind and affection I joyn and unite with them; which I desire to be chiefly understood of Protestants, and the best Reformed Churches; for where the foundations are safe, we may allow,

low, and therefore most friendly, quietly and peaceably suffer, in those Churches where we have not Authority, a diversity as of Opinion so of Ceremonies about things which do but adhere to the Foundations, and are neither necessary or repugnant to the practice of the Universal Church. As for all them who through Evil Counsel have any way inveighed against, or calumniated me, and even yet do not forbear their invectives, I freely pardon them, and earnestly pray to God, that he also would be pleased to forgive them, and inspire them with a better mind. In the mean while, I take it to be my duty, and of all my Brethren, especially the Bishops and Ministers of the Church of God, to do our utmost endeavours, according to the measure of Grace which is given to every one of us, that at last an end may be put to the differences of Religion, or at least that they may be lessened, and that we may follow *Peace with all men and Holiness*; which that it may be accomplished
very

very speedily, God the Author of Peace and Concord grant, whose infinite Mercy I humbly beseech, that he would cleanse me, who was conceived in Sin and Iniquity, from every spot and corruption of humane frailty; and that through his great clemency he would make me who am unworthy to become worthy, and that he would apply to me the Passion and infinite Merits of his most beloved Son Jesus Christ our Lord, to the expiating of all mine Offences; that at the last hour of my Life, which I daily look for, I may be carried by his Holy Angels into *Abrahams* bosome, and being placed in the fellowship of his Saints and Elect, may fully enjoy Eternal Felicity.

Having now declared what belongs to my Religion, and the State and Salvation of my Soul, which I have now delivered here in Latine: The rest that belongs to my Burial, and the disposal of my Temporal Estate,
I shall

The Last Will of, &c.

I shall cause to be written in
my Native Language, and so
conclude.

Durham Jan. 18. 1672.

Vera Copia Examinata per me

William Stagg Not. Publicum.

F I N I S.

